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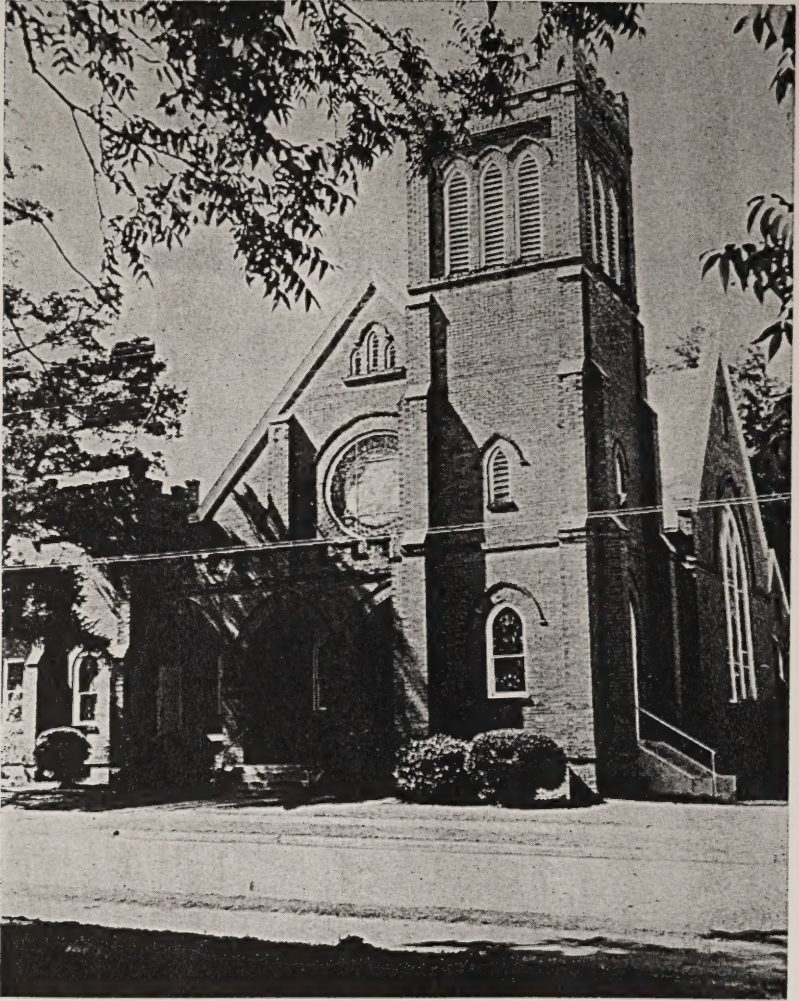
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History of the First Baptist
Church, 1835-1960, Macon,

History of the First Baptist Church

MACON, MISSISSIPPI

126887



Main Building, First Baptist Church

PREFACE

The Test Of Time

Those called the church "my kind of congregation" "Christian
with a little bit of God, in common with many others" "my kind of church" and the
people of God shall not prevail against it"

Those called of God, who organized the First Baptist Church
in Macon, Mississippi, have lived and died and are now in the
heaven of God and their and several church members in Macon
with, but the "unbelievable" has been the end of time

HISTORY
of the
FIRST BAPTIST CHURCH
1835—1960

T. W. CRIGLER, JR. *Editor*

BROOX SLEDGE *Assistant Editor*

MACON, MISSISSIPPI

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MACON, MISSISSIPPI

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iv

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PREFACE

The Test Of Time

Christ called His church "my kind of congregation." Gamaliel said, "if it be of God, ye cannot overthrow it." Jesus said, "and the gates of hell shall not prevail against it."

Those saints of God, who organized the First Baptist Church in Macon, Mississippi, have long since been transplanted to the Garden of God and the first and second church buildings no longer exist, but the "candlestick" has stood the test of time.

Our History Is Actually "His Story"

Through many dangers, toils and snares, God has led His children. The church has survived, not because she was deserving—but because she was serving a purpose in carrying out the spirit of Christ's Commission. The church lived, not for her sake, but for His sake!

In Green Pastures

Located in the heart of a fertile green valley in eastern Mississippi, known as the Prairie Belt, our church members have been educated, cultured and prosperous people. The community is rich in the traditions of the Old South.

Nevertheless, the church lived because her members prospered spiritually! They shared time, talents and treasures with God. It was what they were, rather than who they were, that persuaded God to bless the church with a long and useful life.

Laborers Together With God

The recording of these pages of historical data resulted from a composite of local talent. The church clerk, who is also a deacon and a Sunday School teacher, served as editor-in-chief.

Many interested and interesting people helped uncover these factual nuggets and record them for posterity.

A cross-section of church life of today reveals that what we are was greatly influenced by the heritage given us from out of the past.

We pause to pay tribute to our church on the occasion of her One Hundred Twenty-Fifth Anniversary. As we give an account of our stewardship, we are aware that our customs and procedures will seem as strange to future generations as those of our forefathers have seemed to us.

Ivor L. Clark

PROLOGUE

In the beginning . . . "While History was in the making, Macon, Mississippi was born."

"A TREATY OF PERPETUAL FRIENDSHIP, CESSION AND LIMITS": Entered into by John H. Eaton and John Coffee, for and in behalf of the Government of the United States, and the Mingoes, Chiefs, Captains and Warriors of the Choctaw Nation begun and held at Dancing Rabbit Creek on the fifteenth of September, in the year eighteen hundred and thirty.

"Whereas, the General Assembly of the State of Mississippi has extended the laws of said state to persons and property within the chartered limits of the same, and the President of the United States has said that he cannot protect the Choctaw people from the operations of these laws; NOW, THEREFORE, that the Choctaws may live under their own laws in peace with the United States and the State of Mississippi, they have determined to sell their lands east of the Mississippi and have accordingly agreed to the following articles of treaty:"

ARTICLE I. Perpetual peace and friendship is pledged and agreed upon by and between the United States and the Mingoes, Chiefs, and Warriors of the Choctaw Nation of Red People . . .

ARTICLE II. The United States under a grant specially to be made by the President of the United States shall cause to be conveyed to the Choctaw Nation, a tract of country west of the Mississippi River, in fee simple to them and their descendants to inure to them while they shall exist as a nation and live on it . . .

ARTICLE III. In consideration of the provisions contained in the several articles of this treaty, the Choctaw nation of Indians consent and hereby cede to the United States the whole country they own and possess east of the Mississippi River; and they agree to remove beyond the Mississippi River early as possible and will so arrange their removal that as many as possible of their people, not exceeding one half of the whole number, shall depart during the fall of 1831 and 1832; the residue to follow during the succeeding fall of 1833"

The preceeding are excerpts from the Treaty of Dancing Rabbit, signed in Noxubee County, about 18 miles west of Macon. The treaty consisted of twenty two articles signed on September 15th, 1830, followed by several supplementary articles on the next day, September 16th, 1830. The treaty signed by Commissioners John H. Eaton and John Coffee on behalf of the United States, and on

behalf of the Choctaw Nation, one hundred and seventy one "Mingoes, Chiefs, Captains and Warriors" of the Choctaws, headed by Greenwood Leflore and Mushulatubbee, co-chiefs of the Choctaw Nation. The latter's residence at the time was on the present site of Mashulaville, which is named for the chief, twelve miles west of Macon on highway 14.

As soon as the Congress of the United States had ratified the treaty, the exodus of the Indians to their new home in Indian Territory was begun and in a few years, most of them had left their ancestral homes in Mississippi.

In the supplement to the treaty those Indians who desired to remain and become citizens of the State of Mississippi were permitted to do so and suitable lands in the state were promised them in lieu of lands in the new territory. A small number availed themselves of this privilege and their descendants remain in the state today.

As soon as the Indians moved out, a flood of settlers from the eastern states, notably North Carolina, South Carolina, Georgia and Virginia, poured in. Sixteen counties in central Mississippi were carved from the lands vacated by the Indians and the cheap land was rapidly filled up by these new arrivals eager to start a new life in the fresh and virgin wilderness.

Near the present city of Macon, a tiny settlement had sprung up known as Talladega. On February 17th, 1834, after the state had surveyed the various 16 counties in the former Indian lands, the citizens of Talladega elected five of their number to a "Board of Police" which corresponds to our present Board of Supervisors, and on February 18th, 1834, the duly elected Board of Police composed of William Colbert, Isham Harrison, William C. Findley, Felix Walker and Thomas Ellington held their first meeting and proceeded to the organization of a county government, which county had previously been given the name of Noxubee after the river of the same name.

Their first duty was to call a general election of county officers. These were the usual slate of officers as we have today, but in addition thereto they called for the election of a Major General, a Brigadier General, a Colonel, and Lieutenant-Colonel and a Major. The duties of these were not stated.

On March 13th, 1834, the Board elected Isham Harrison president and a surveyor was employed to lay out the county into police districts. On March 14th, the Board engaged another surveyor by the name of Charles W. Allen, for the sum of \$27.50 to lay off the county seat or town, and "furnish the Board of Police a correct plot

or map." The surveyor performed his duty and the city of Macon was born on the site it now occupies.

On April 8th, 1834, the following order was passed by the board; "That the new county seat of Noxubee County is and the same is hereby nominated MACON, in honor of Nathaniel Macon of North Carolina."

When the plot of the new county seat was turned over to the board with all the streets neatly laid out and the building lots shown thereon, the board ordered that the sale of these lots would begin on June 1st, 1834. On that date the sale began and it was very brisk indeed. Choice lots sold for as much as \$200.00 each and less desirable lots for as low as \$35.00. A site was reserved for a Court House and jail and on November 15th, 1834, contract was let for a court house on lot number 22 to John D. Barr for \$1620.00.

The board was kept very busy with the thousand and one details incidental to the organization of a new county seat. Contracts for roads and bridges were let; there were none in existence. Building lots had to be sold and collected for and the deeds prepared, and on November 3rd, the following order was passed governing the charges to be made to the public by taverns:

"Horse and man, all night, supper and breakfast	\$1.50
Breakfast, dinner or supper37½
Board by the month	10.00
Board and lodging by the month	12.00

The above rates remained in effect until October 16th, 1835 when the board and lodging was raised to \$15.00 per month and board for the week for "man and horse" was fixed at \$8.00, and for one day at \$2.00.

At a meeting of the board held on October 5th, 1835, the following order was entered on the minutes:

"Ordered, that the south half of Fraction No. 10, and the north half of Fraction No. 11 with that portion of Monroe Street lying immediately between said fractions be allowed and granted to the citizens of Macon and vicinity for the purpose of erecting a church on the same."

On July 26th, 1836, the board deeded to the Selectmen of the town of Macon, the following lot; North one half of Fractional Block 11, and South one half of Fractional Block 10, and that portion of land between West Street and the western boundary line of the quarter section whereon said town of Macon is located and west of Monroe Street which terminates and closes at West Street. The

deed reads "to the intent and meaning, nevertheless, for the use and purpose of the Baptist Church forever." At the same time Fractional Block No. 7 was deeded by the board to the Selectmen of the town of Macon for the use of the Methodist and Presbyterian churches.

CONTENTS

	Page
Preface	v
Prologue	vi
Chapter One Organization of the Church.....	1
Chapter Two Early Years	6
Chapter Three The Middle Years.....	15
Chapter Four 1900-1930	32
Chapter Five Latter Years	37
Chapter Six Pastors	55
Chapter Seven The Sunday School.....	68
Chapter Eight Womens Work	89
Chapter Nine Music in the Church.....	106
Chapter Ten BYPU — BTU.....	123
Chapter Eleven The Brotherhood	130
Chapter Twelve Association History	132
Chapter Thirteen Church Buildings	135
Chapter Fourteen Conclusion	145

CHAPTER ONE

Organization of the Church

In the year 1835, just four years after the little village of Macon was born, a number of settlers had moved in, homes were built, several mercantile establishments had opened up, a grist mill and a saw mill were in operation, two taverns catered to the needs of the traveling public, and the people were gradually settling down to the business of living.

The outlying lands were in process of being cleared and farming operations were getting into full swing. Roads had been built to the county lines, where they linked up with other roads to Louisville, Columbus, DeKalb, and Fairfield, Alabama. The infant town had high hopes for the future.

At this time there were no organized religious bodies in existence in Macon and no houses of worship had been built. It is possible that some form of religious services were held in the homes of some of the citizens and we are sure that this is so, but of this we have no record.

To remedy this situation a small group of citizens of the Baptist faith met on June 20th, 1835 in the home of one of them, and after some discussion issued the following statement:

"Macon, Mississippi, Noxubee County
June 20th, 1835.

The Brethren and Sisters, feeling unwilling to live like lost sheep without a shepherd, have called upon a presbytery to look into our situation and if found in order to constitute us as a church."

"Brethren William Callaway and Silas Dobbs attended to our call and after an appropriate discussion by the Brethren they proceeded to examine our standing and after receiving our different letters and examining of our Faith, they have seen proper to constitute us as a church."

"On motion of Brother John Fancher, and seconded by Brother T. S. Howard, Brother Silas Dobbs was chosen moderator, and on motion of the same brother and seconded by Brother Thomas Oliver, Brother T. S. Howard was appointed clerk pro-tem."

"Resolved that our next meeting be held on the third Sabbath, and the Saturday before in July."

The following address was issued to the Presbytery:

"We, the undersigned having emigrated from different parts of the country and settled near the town of Macon, having united and agreed to call a presbytery to look into our standing and if found in order to constitute us as a church.

Signed,

MALE MEMBERS

Taliferro S. Howard
Hezekiah Chipman
John Fancher
Benjamin Mitchell
Thomas Oliver

FEMALE MEMBERS

Dolly Chipman
Susan Fancher
Dorothea Mitchell
Eliza Jackson

To which address the Presbytery replied:

"We, the undersigned Presbytery, called upon by the above named Brethren, having carefully examined them and received of them being in orderly members of the United Baptists and sound in the Faith and able to keep up the order of a well disciplined church, we have therefore constituted them a church, with full authority to receive members and to exclude, make such rules for

their own benefit as they may think proper, independent of any other church.

This done upon abstract of Faith used by the Cahaba Association.

William Callaway
Silas Dobbs."

Committees were appointed to draft Articles of Faith and Rules of Decorum, and William Callaway and Silas Dobbs were requested to serve as ministers for the remainder of the year 1835. Conference day was set for the first Saturday in each month, followed by services on the first Sunday in each month.

At the Saturday conference, all business matters were taken up, reports were received, and church trials were held. No business of any kind was transacted on Sundays, as the Sabbath was reserved strictly for religious services.

Early in 1836, the Articles of Faith and Rules of Decorum were adopted, as follows:

Articles Of Faith

Article I. We believe in only one true and living God, the Father, the Word, and the Holy Ghost.

Article II. We believe the Scriptures comprising the old and the new testament are the words of God and the only rule of faith and practice.

Article III. We believe in the doctrine of election and that God chose his people in Christ before the foundation of the world.

Article IV. We believe in the doctrine of original sin.

Article V. We believe in man's incapacity by his own free will and ability to recover himself from the fallen state in which he is in by nature.

Article VI. We believe that sinners are justified in the sight of God by the imputed righteousness of Christ only.

Article VII. We believe that God's elect shall be called regenerated and sanctified by the Holy Spirit.

Article VIII. We believe that the Saints shall be preserved in grace, and men shall finally fall away.

Article IX. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ and that true believers are the only subjects of baptism and that by immersion is the apostolic mode.

Article X. We believe in the resurrection of the dead and in the General Judgment, and that the felicity of the righteous and the punishment of the wicked will be eternal.

Article XI. We believe that no minister has any right to administer the ordinances of the Gospel but one who has been regularly baptised, called, and come under the imposition of the hands of the Presbytery.

Article XII. We believe that none but regularly baptised members have any right to communion at the Lord's table.

Rules Of Decorum

Adopted June 1835

Article I. Our meetings of conference to be opened with prayer and praise.

Article II. A moderator and clerk shall be chosen by the members present and continue during pleasure and good behavior.

Article III. We invite brethren and sisters who are in good standing in their churches to take seats with us.

Article IV. Open the doors of the church for the reception of members.

Article V. Enquire for the fellowship of the church and call for the references of the same.

Article VI. Attend to any business the church may think proper.

Article VII. We agree that all our discussions shall be by unanimity as touching fellowship and other business by a majority.

Article VIII. All business shall be brought before the church in proper order by motion and second. This shall be attended to before any other motion is made unless withdrawn by the one that made it.

Article IX. Any brother wishing to speak shall arise and address the moderator for the leaf of speech. The moderator when addressed shall signify the same by naming or otherwise.

Article X. All the brethren are at liberty to speak, but only one at the same time and no brother shall speak more than twice on the same subject without permission of the church. No motion shall be made to close the subject until all the brethren have spoken who wish to speak.

Article XI. No brother shall be interrupted while speaking unless he depart from the subject or in personal reflections.

Article XII. The application of "Brother" and "Sister" shall be used in all of our addresses to one another while in conference.

Article XIII. No brother shall depart from the subject of the Church without permission while in conference.

Article XIV. Any amendment or alteration to these rules may be made when a majority of the church may think proper.

Article XV. It is the duty of all free male members punctually

to attend all our conference meetings and it shall be the duty of any member failing to attend to give to the church his reasons for being absent. Any member being absent more than two meetings in succession without rendering a reasonable excuse to the church may be brought to account or dealt with at the discretion of the church as a disorderly member.

- - - - -

And so the first church in the little village of Macon came into existence, and as it so happened it was a Baptist Church. From this small beginning, with only nine members, the foundation was firmly laid by our brethren of the long ago and now the First Baptist Church, with the help of an all-wise and all-powerful God, who doeth all things well, has continued to grow and prosper for one and one quarter centuries, and still casts its beneficent beams through the whole community and to all the world.

CHAPTER TWO

Early Years

1835-1860

The launching of the Macon Baptist Church in 1835, with only nine members, has been recounted in a former chapter. Their first objective, naturally, was more members and under the leadership and forceful preaching of their early ministers, during the next ten years the church roll contained the names of sixty-one members, thirty males and thirty one female members. The names of the nine original members still remained on this roll.

It must be remembered that in those early days, Macon was a very small village numbering perhaps only two or three hundred people. On account of the non-existence of, or very bad roads, few, if any, of the country people attended church in town.

The rules of conduct adopted by our early brethren seem very harsh indeed to us moderns, but in those days being a Christian and a member of the church was taken very seriously indeed, and the members were required to "walk and act as such." Members were "excommunicated", "expelled", "dismissed" or "fellowship withdrawn" for various offenses which to us today seem trivial.

For instance, in April 1837, the church learned that "there was a misunderstanding between Brother Bross and Brother Oliver."

The church appointed a committee to wait upon the brothers and attempt to settle the difficulty. This the committee did, and reported back that they were unable to settle it, and that they found that *both* of them were at fault. Whereupon the church "thought best to exclude both of them from membership" which was promptly done.

In 1838 it was reported to them that "there was a report in circulation that the Brother Clerk's business (kind of business not stated) was of such a character that it was calculated to injure his standing as a Christian." To this the brother clerk gave a heated denial and the matter was dropped.

Brother T. S. Howard, Macon's first postmaster, did not fare so well. One Sunday afternoon, a sudden shower blew up and Brother Howard, having several hundred pounds of lint cotton on the ground in one of his fields across the river, hurriedly hitched up a pair of mules to a wagon and drove out, gathered up the cotton and hauled it into his barn. He was seen doing this by two of the members, his actions were promptly reported to the conference, and he was "excluded for working on the Sabbath."

There was a rule that any member failing to attend as many as two services without a valid reason "be brought to account and dealt with at the discretion of the church as a disorderly member." This rule was invoked on a number of occasions and many absentees were haled before the conference and sternly ordered to mend their ways. Practically all of those so warned did improve in church attendance.

One brother was brought before the conference as it was reported "that he had been seen going into a billiard parlor", another for "playing a fiddle at a dance" and another for "engaging in a game of nine-pins."

These are just a few of the cases taken at random from the old records. The punishments meted out by the conference ranged all the way from stern public reprimands to exclusion from membership.

However, many times an erring brother—or sister—after being excluded, would later appear before the conference, express his sorrow at the error of his ways, state that the Lord had forgiven him and that the church should do likewise. They rarely ever failed to do this, and he or she would be restored to full fellowship with the admonition to "go and sin no more," and they rarely did repeat the offense.

The early settlers of Macon were mostly people without an abundance of this world's goods, as very few slaves were brought in

with them. Slaves, at the time, were expensive luxuries, depending on the age, physical condition or skill of the individual. For instance, a young, skilled blacksmith, wheelright or carpenter was valued at twelve to fifteen hundred dollars, or more, while a good field hand was worth from six or seven hundred dollars up.

As the financial condition of the settlers improved, more and more slaves were brought in to assist in clearing the land, cultivating and harvesting the crops of corn and cotton, and various other types of hard labor. When it is remembered that the purchasing power of the dollar was as much as eight or ten times what it is today, it can be readily seen that even one slave represented a heavy investment.

But slaves were coming in ever increasing numbers. Some of them were already professed Christians, holding membership in Baptist churches back in their old homes. The question arose as to what to do about them as there were no churches for the Negroes in those days. So the church decided to take them in on an equal footing as full-fledged members, provided they were accompanied by their masters or brought letters from them saying that there was no objection. Special afternoon services were held for them on certain specified Sundays, when a song service would be held, religious instructions given and a sermon preached.

On the second Sunday in May 1840, the first slave united with the church, when "Patrick," a slave belonging to one of the members, came forward with a letter from his master permitting him to join. He had left the church to which he had formerly belonged and being without a church letter the clerk was instructed "to write to his church and get his letter for him." He was then given the right hand of fellowship and his name duly enrolled on the church books as a full-fledged member under the list of slaves.

From 1840 to 1866, slaves joined in ever increasing numbers, and it became quite a common occurrence. From all accounts they were humble and devout members. In only a very few instances was it ever necessary to bring a slave before the conference for violation of the church rules. On one occasion a man was excluded for cruelty to his wife, and on another a woman's name was ordered stricken for "leading an un-Christian life."

Slaves continued to affiliate with the church, both as candidates for baptism on profession of faith and by letter or statement through the war years of the sixties, and after the war, when they had gained their freedom, they withdrew from the church at their own request to organize their own church. Letters of dismissal were issued them;

they were assisted in the organization of their own church and in the construction of a suitable meeting house.

By 1840 the "mission question" was violently agitating the young church. Some of the members were very much opposed to spending any of the church's funds for foreign missions, arguing that the money should be kept at home and used solely for home missions. The majority, however, held strictly to the Biblical admonition to "go into all the world and preach the Gospel to every creature."

Things finally reached such a state that in December 1840 the following resolution was adopted: "Resolved, that the church meet on Tuesday week for the purpose of devising some plan to live together or part in peace." They met according to plan and found that fifteen members were of the anti-foreign mission group. After considerable discussion, it appearing that they could not "live together," they "parted in peace" by handing the dissatisfied fifteen, letters of dismissal. Included in the fifteen were three of the original nine members of the church, viz; John Fancher, Susan Fancher and Benjamin Mitchel. The year closed with 84 members, 18 having joined during the year.

In 1843 a slave by the name of Sandy and another by the name of Ben "having received the right hand of fellowship previously, were baptized by the pastor," thus becoming the first two slaves to be baptized by the church. As there was no such thing as an indoor baptism in those days, all baptisms were administered in Noxubee River, and later in Mr. Jacob Holberg's pool. It was not until long after the erection of the second meeting house that a baptismal was installed.

In December 1843, a motion in conference was made by "Brother D. Buck, that Brother James Martin be set at liberty to preach by the church. Upon the motion being submitted, it was adopted and the liberty granted." By this action Brother Martin became the first of their members to be licensed to preach the Gospel.

On May 18th, 1844, a new "Abstract of Articles of Faith" was drawn up and adopted in place of the original set adopted in 1835. It was composed of sixteen articles, and among the subjects covered were "The Scriptures", "Of the True and Living God", "Of the Fall of Man", "Of Justification", "Of the Freeness of Salvation", "Of God's Purpose of Grace", "Of the Perseverance of the Saints", "Of the Harmony of the Gospels", "Of Baptism and the Lord's Supper", "Of Civil Government" and "Of the World to Come". It was further

ordered that these articles be read in open meeting at regular intervals for the edification and instruction of the membership.

Back in 1838, one of their members, Brother Henry Sims, and a licensed Baptist preacher was excluded from membership because "he had fallen away and joined himself with the Methodists." In July 1844, Brother Sims appeared before the conference "and requested to be restored to the fellowship and membership of the Baptist Church, stating that he was sensible of his error and sorry for his faults." Further he expressed "his decided approbation of the Doctrines entertained by the Baptists and his agreement with the Abstract of Faith as adopted by the church."

After considerable questioning of Brother Sims, followed by a long discussion among the members, the vote was finally taken and his membership restored to him. Then at the next month's conference, Brother Sims again appeared before the conference and made application that his license as a Baptist preacher also be restored! This request caused considerable consternation, and several ministers and deacons from neighboring churches were called in to assist the local pastor and deacons in questioning the brother and help them decide the momentous question. He was closely questioned as to his knowledge and belief in Baptist doctrine and his familiarity with the "Articles of Faith." All of his replies were answered to the satisfaction of the church and he was duly re-licensed as a Baptist minister.

In 1847, just twelve years after the founding of the church, we find that the membership had increased to a total of 131 members, composed of sixty five men, fifty three women and thirteen slaves, or "colored brethren." This was quite a remarkable growth, considering their potential.

From a report to the church issued by Pastor Lattimore in September 1852, the following is taken:

"Services have been held on every first and third Sabbath, and also the Saturday conference regularly for the preceeding year. Sabbath school has been held every Sabbath."

White Members on Roll	___ 117	Dismissed by letter	_____ 3
Colored Members on Roll	___ 26	Died	_____ 3
Received by Letter	_____ 13	Total on Roll	_____ 150

In May 1853, it having been decided to build a new church building, a thorough canvass was made of the membership to ascertain how much each member would pledge for this purpose.

Seventy of the heads of families pledged various amounts, and their names with the amounts pledged are listed in the records. Forty five hundred and two dollars were pledged and some of the names with the amounts pledged are as follows:

J. L. Hunter	\$300.00
H. L. Jernigan	300.00
T. S. Freeman	100.00
John Goodwin	30.00
A. W. Dabney	50.00
J. E. Buck	100.00
Dr. H. Dent	25.00
C. W. Allen	200.00
J. C. Colbert	100.00

There was also the amount of \$102.00 recorded, being the proceeds from the sale of material in the old church building. At the end of the year, 207 members were on the church roll.

In July 1856, two brothers were hailed before the conference; the first was charged with not paying the amount he had pledged, and his reasons for not so doing was demanded. The second, being charged with more than two successive absentees from church services, gave as his reason "that he could not sit under a written sermon and looked upon it with horror, and therefore could not attend church."

The question of foot-washing had been plaguing the church for some time and on the third Saturday in September the following resolution was drawn up by the proponents of that rite and presented in regular conference:

"Resolved, that this church regards the example of the Savior in washing his disciple's feet as a ceremony obligatory on all of the true churches of Christ.

"Resolved, that it be entered as an article in our Abstract of Faith; that we do regard it as a duty and we do hereby obligate ourselves to have occasional meetings at stated times and places for the washing of each other's feet in the spirit of Christ and his gospels."

After a full discussion the vote was taken. The resolution was defeated by a decisive majority and the matter was never mentioned again.

In 1857, the membership had increased to 226, the largest in the Association.

In February 1859 the following resolution was passed: "Resolved, that Sister Martha Buck and Brother Jesse Buck be request-

ed at their earliest convenience to write the history of this church from its first organization to the present time, showing the different pastors, deacons, and all other matters pertaining to the subject." This was done and the history was written in November 1859, and a copy was sent to the "Mississippi Baptist" for publication. To date, a copy of this history has not been located.

Eight church clerks served from 1835 to 1860, and it is due to their painstaking work in preparing the records that the facts in this history are set forth. Most of them wrote a clear, beautiful hand and the records are easily read.

The eight clerks are as follows: T. S. Howard, 1835 to 1839; H. H. Colbert, 1839 to 1840; E. B. Sanders, 1841; J. N. Mayrant, 1842; Sam Moore, 1843 to 1846; J. C. Boyle, 1842 and J. B. McLeland 1848-1860.

It was not until 1840 that the church elected their first deacon in the person of James Mayrant, who resigned in 1843. S. Moore was next, being elected in May 1843, followed by E. Joiner on December 14th, 1844. On September 17th, 1847, J. L. Hunter was elected but declined, as did Brother Rieves. On November 30th, 1847 two deacons were elected on that day; H. L. Jernigan and William H. Atkinson. In May 1852, two more were chosen, J. M. Cunningham and J. C. Boyle. This gave the church a group of six active deacons by the end of the year 1859.

The year showed a total subscription by the members of the church for all purposes of \$1233.00. The year 1857 the amount was \$1222.50 and in 1858 it dropped to \$1018.89.

The year, 1859 ended, with 290 members, 134 of them colored. They were free of debt and in a thriving spiritual condition. Their pastor was the very popular and loved Elder G. H. Martin. Things never looked brighter for the church, now in its twenty fifth year, and they faced the future with confidence and enthusiasm.

True, matters were in a political turmoil, but in the summer of 1859 it appeared that the violent sectional prejudices might dissolve and a brighter day dawn for the country. But it was not to be. In the fall of 1859 a rash megalomaniac by the name of John Brown foolishly invaded the South with a small band of fanatical followers, with the avowed intention of freeing the slaves and turning them on their masters.

The invasion was quickly crushed and Brown hanged, and the

entire country was seething again and the word "secession" was on many lips. War between the states was being openly advocated in many quarters. The people of Macon were deeply interested and concerned over all this but the little village of Macon seemed very remote from the center of all these activities, and they pursued the even tenor of their ways throughout the remainder of the year 1859.



THE SECOND CHURCH BUILDING
1852-1907

CHAPTER THREE

The Middle Years

1860 - 1900

The church began the year 1860 with their regular January conference. Elder Martin preached with power and unction as usual, and a letter of dismissal was granted to "Sister Edna Sparrow and to a colored woman belonging to Sister Sparrow." Also a brother was reported to the conference with imbibing too freely of liquor and was cited to appear at the next meeting for a hearing on the charges.

Rose, a colored sister belonging to Brother W. W. Goodwin was excluded from the church for un-Christian conduct. The doors of the church were opened and a colored woman, belonging to Sister Cromwell, was received for baptism. The minutes were duly signed by Church Clerk McLelland.

In February, the Baptist Church at Pensacola, Florida requested the loan of the brilliant young pastor, Elder Martin, to come down and preach for them for a time, but the request was refused. The church extended an invitation to the State Convention to hold their annual session in Macon in 1861.

Regular services were held for the colored members at three o'clock in the afternoon of February 12th, and Hannah, belonging to Brother Daniel Dupress, was restored to membership.

And so it went, with the church going about its usual activities in spite of the growing tension between the North and South, of which no mention was ever made in the old church records.

In March 1860, the church had another request from the Baptist Church at Memphis, Tennessee for the loan of Elder Martin to preach a series of sermons, but again the request was refused. A two weeks revival was held the same month and the visiting minister was given an offering of \$44.00, and \$24.65 was sent to the convention at Savannah, Georgia for foreign missions.

Mississippi seceded from the Union on January 9th, 1861 and joined the Confederacy on February 4th, 1861. Between these two dates the State of Mississippi functioned as an Independent Republic, and letters written during that time were headed "Republic of Mississippi." During these exciting times, we can only imagine the tension and excitement which gripped the people of Macon and Noxubee County over these events, but seemingly this made very little impression on the affairs of the church. They continued to hold their usual services and conferences, sent delegates to the associational meetings and went about their business in a very normal manner.

On February 9th, 1861, their fellow-Mississippian, Jefferson Davis, was elected president of the Confederate States of America, and departed for the new seat of government of the Confederacy at Montgomery, Alabama, where he was duly sworn in as the first president of the Confederate States of America. The church held their usual conference meeting and church services on the "third Sabbath and the Saturday before" as usual and selected a delegate at the Baptist bi-annual convention in Savannah, Georgia to be held the following May.

On April 12th, 1861, the first shot of the War between the States was fired at Fort Sumter in the harbor of Charleston, South Carolina and the country was plunged into war, but just three days after this event the church conference met and appointed a committee consisting of Brothers McLelland, Jernigan and Dupree "to make all the necessary arrangements to receive and accommodate the delegates and messengers of the Baptist State Convention to assemble at Macon on May 23rd next, and make such publication in the Mississippi Baptist as may be necessary."

Excitement was at fever pitch in Macon and Noxubee County in those days after the declaration of war. The citizens of Macon, being intensely patriotic, and with a sincere belief in the righteousness of their cause, wanted to get into the fight as soon as possible. The "Noxubee Rifles," a military company, which to that time had

been largely a social organization was rapidly recruited to full strength, their arms issued to them, and the ladies of the town presented to them a beautiful silk Confederate flag with elaborate ceremonies at their temporary camp across Noxubee River. They soon departed for the scene of action, and another company, the "Noxubee Riflemen," was formed, officers elected by the men, and were accepted into the service of the state.

This was followed in rapid succession by the organization of two troops of cavalry, the "Noxubee Cavalry" and the "Noxubee Troopers." Both of these companies rendered outstanding service throughout the war, serving under the famed generals Earl Van Dorn and Nathan Bedford Forrest.

To those who were unable to get in any of the previous companies, the "Noxubee Guards," the "Mississippi Rip Raps" and the "Mississippi Rebels" were soon organized, making a total of seven companies who went out from Macon and Noxubee County.

A number of the members of the Baptist Church are noted on the old muster rolls of all of these companies, but as to just how many returned from the war, we have no record. It is safe to assume that many of them were either killed in action, died of disease or were wounded in the service of their country from 1861 to 1865, and would that we had their names so that it could be chronicled here. By the end of the war, the town and county were just about stripped of all available manpower, leaving only the very old and very young to carry on.

On May 23rd, 1861, the State Convention duly met with the Macon church and the messengers from the church were Brothers Eiland, Bird Ivy, H. M. Hunter, D. W. Buck, W. W. Goodwin and P. G. Russell. The Methodists kindly offered the use of their building to take care of the overflow.

On July 1st, 1861, the great battle of First Manassas or "Bull Run" was fought, resulting in a Confederate victory, and many thought that this battle would end the war. The excitement in Macon must have been intense upon hearing the news of the victory, but the usual July conference and services was held as usual.

At the September 1861 meeting Elder Martin delivered a "eulogy," the subject matter of said eulogy not being given, however. He resigned in January 1862, and his untimely death on February 28th, 1862, plunged the congregation into deepest grief. He left a devoted wife and several small children.

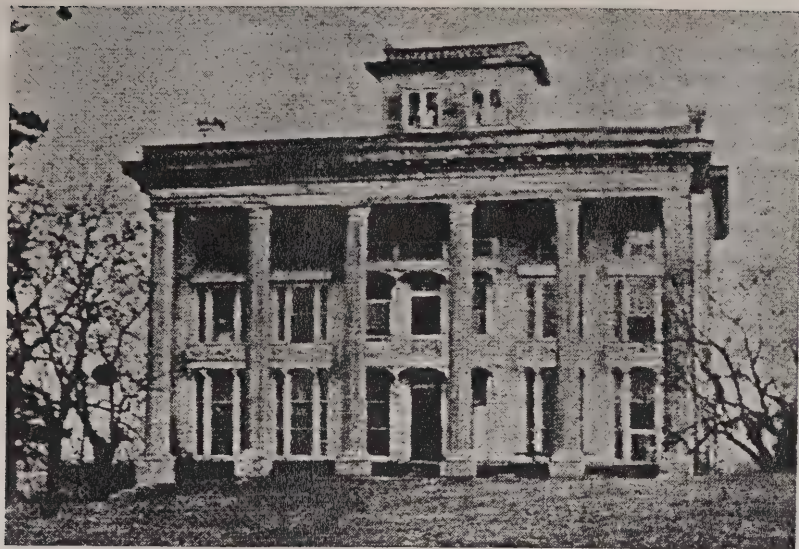
Elder Martin had previously enlisted in the "Noxubee Troopers," holding the pastorate at the same time. When the news

of his death reached the camp of the troopers a meeting of the entire company was immediately called, with First Lieutenant C. Dowling in the chair, owing to the absence of the captain. The following resolutions were immediately drawn up and adopted, and a copy sent to The Macon Beacon for publication and a copy to the bereaved family.

The resolution was as follows: "Whereas, in the inscrutable wisdom of the Almighty God, the Rev. G. H. Martin, a member of our company, was, on February 28th, 1862, called from time to eternity in the prime of life and bright morning of his usefulness; and whereas, in our departed friend and brother, we recognized in perfection, the Christian minister, the gentleman, the patriot, and the soldier, one in regard to whose Christianity it might be truly said: "Behold an Israelite in whom there is no guile," whose conduct as a gentleman presented a bright example, worthy of all imitation; whose pure and lofty patriotism overlooked all selfish considerations, and around whose conduct and association as a soldier clustered our fondest anticipations.

Therefore, resolved, (1) That in view of the manifest advantage we should have derived around our camp-fires from the pure and elevated morality; unassuming yet earnest piety; the modest, though highly intellectual conversation of the Rev. G. H. Martin, we feel that we have sustained an irreparable loss to which one cannot be insensible. (2) That to the bereaved family of our brother we tender our warmest sympathies, the kindest feelings that the heart of the citizen soldier knows for the wife and little ones of a departed comrade. (3) That The Macon Beacon be requested to publish these proceedings and send a copy to the widow of the deceased."

On April 6th, 1862, the Battle of Shiloh was fought, twenty miles north of Corinth. Many hundreds of soldiers were wounded in this great battle, lasting nearly two days. The overflow from the hospitals near the scene of action was put on trains, mostly freights, and sent down the Mobile and Ohio Railroad. The various towns along the line were urged to meet the trains and take off as many of the wounded as possible and care for them. By the time the slowly moving trains had arrived in Macon (the law was that no train should run over 15 miles per hour, in order to preserve the rolling stock and rails) the wounded were in pitiful condition. The trains were met, the wounded removed and carried in wagons to the basement of the church and the women members, assisted by other women of the town who would help, did their best for the boys.



CALHOUN INSTITUTE

Built 1856

Demolished about 1900



Confederate Cemetery—Most of these soldiers died in the basement of the church while used as a hospital.

Without doctors or drugs, these devoted women did all they possibly could to alleviate the terrible sufferings of their charges. Naturally, many of the soldiers died and were buried in the Odd Fellows Cemetery on the outskirts of Macon. Of the several hundred Confederates and Federals so buried only the name of one is known, and his name and organization appears on his headstone: "Wm. G. Clark, 10 Texas Regt. C. S. A. Died June 10, 1862." The others only bear the inscription: "Unknown Confederate Soldier," or "Unknown U. S. Soldier" as the case may be.

The basement continued to be used as a hospital for the duration of the war and many a soldier boy lived to thank the devoted women of the Macon Baptist Church for the kind and loving care during their stay in the makeshift hospital.

At the July conference, Elder Sears was re-elected pastor for 1863, but stated that "due to the condition of the country he could not say as to how long he could remain as pastor of the church."

The first direct mention of the war in the minutes appear in the July 1864 minutes as follows: "Brother Eiland addressed the church on the subject of establishing a school for the orphans of our soldiers who have been killed in battle or died from disease in defense of our country, and the children of those disabled in battle. Brother Eiland was followed by Brother Howard on the same subject."

At the August 1864 meeting "a committee was appointed to take into consideration the subject of establishing a female institute for the benefit of the daughters of deceased soldiers, those who had fallen in battle." Whether these schools were ever actually established is unknown.

By 1864 practically every able bodied male member of the church from 18 to 45 was in the Confederate army, and many fervent prayers were offered up for the success of Confederate arms and for the safety of the members who daily faced death on the battle fields.

Prior to his enlistment, one brother D. B. Lattimore (not related to Pastor Lattimore) had been excluded from membership for un-Christian conduct, and at the August meeting the following letter was read to the church from him:

July 20, 1864.

To the Macon Baptist Church,

Dear Brothers and Sisters:

As I am not permitted by God's providence to appear before you in person to make known my wishes, I avail myself of this method of presenting my case before you for your action and

hope you will deal with me in the fear of God.

You will know that I have been very wayward and have sinned against God and have made myself unworthy of membership in His church. I present myself before you, confessing as the prodigal son did my sinfulness, yet I hope by God's grace I have been brought to see and feel my sinfulness in His sight and have been made to mourn over my wickedness and pray to our Father in Heaven for forgiveness. I have reason to believe that he has again lifted upon me the light of His countenance.

I come before you asking to be restored to membership in the Macon Baptist Church. I hope by the grace of God to live a different life and no longer put my light under a bushel. In making this confession, I do not pretend to say that I am free from sin, for to say that I am without sin would be contradictory to the Scriptures. I look to our Lord and Savior; Jesus Christ, for salvation, and hope to be clothed with His righteousness and stand before God justified. When I see the things I have to contend with in running the Christian race, I am led to say, who shall deliver us from the body of this death?

Will you receive me again into your Christian fellowship. Address me: Fifth Mississippi Regiment, Savery's Brigade, Clairborne's Division, Army of Tennessee, Atlanta, Georgia.

Yours in Christ,

D. B. Lattimore

The church gladly and promptly restored Brother Lattimore to fellowship, but members were saddened to learn that he was killed in action before their letter reached him.

In July 1865, Elder Howard reported to the church that on account of the extreme scarcity of money and the condition of the country at that time, it was impossible for him to get together enough money to pay his railroad fare to Macon. Elder Howard evidently lived at some point on the railroad north of Macon, and commuted back and forth to fill his engagement with the church. From this we know that the Mobile and Ohio Railroad was in operating condition again, at least as far south as Macon and probably beyond.

When Sherman's army captured Meridian in the early part of February 1864, he remained there for a week and the vandalism was complete. After burning most of the town, sixteen miles of track were torn up, the rails utterly ruined and the cross-ties burned. Over five additional miles the iron was pried loose. All bridges and trestles were gone over a 47-mile stretch between Lauderdale and Quitman. Federal General W. Sooy Smith swept down from

Tennessee at the same time and succeeded in wrecking considerable stretches of the line between Okolona and West Point.

General Lee had surrendered the Army of Northern Virginia on April 9th, 1865 and the war was soon to be over. General Johnson surrendered the Army of Tennessee on April 26th; and on May 4th, General Taylor surrendered the troops of the Alabama and Mississippi Departments. President Jefferson Davis was captured by Federal troops at Irwinville, Georgia, on May 10th, and on May 20th, General Kirby Smith surrendered the Trans-Mississippi Department.

This was the last of organized resistance by Confederate arms, and the soldier members of the church, who had escaped death of the battle fields were soon straggling home, alone, two together or in small groups. They came home on foot, on horseback and those who had the fare, came by train.

President Lincoln had signed the final Emancipation Proclamation on January 1st, 1863, which act freed the slaves and upon the surrender of the Confederate armies, the proclamation took effect in the Southern territory that had not been occupied by the enemy. Thus, all of the colored members of the church, who had formerly been slaves, suddenly found themselves free men and women.

Heretofore, all colored members were known by their given name only. No surnames were ever used. At church services on the afternoon of the second Sabbath in June 1866, thirteen colored persons united with the church, and were baptized the same afternoon, and for the first time in the history of the church they were entered on the roll, using their surnames. It is supposed that they used the family names of their former masters. They were: Betsy Hines, Savannah Bush, Chancy Stiles, Susan Brackett, Crecy McDavid, Lucinda Bell, Abby Harrison, Jane Stewart, Charlotte Clement, Jacob Hill, Marshall Mozell, Catherine Sherrod, and Julia McIntosh.

In July a returned soldier joined the church by statement, saying that he had belonged to an Army Baptist Church, but at the dissolution of the Confederate armies, the church dissolved along with the army. In August 1866 several newcomers to Macon also joined upon their statement that they had formerly belonged to a Baptist Church near Vicksburg "which had been destroyed due to the ravages of the war."

At this time, the membership of the church stood at 376, with 206 of them being colored. They were on a full time basis, with Pastor Strode preaching every Sunday.

The last preaching service to the colored members was held

on the third Sabbath in September 1866, at which time Henry and Eliza Cunningham were received under the watchcare of the church, upon promise of their letter from a church in Kemper County.

Quoting from the minutes of the November 1866 conference: "The question of the separation of the colored membership from the white membership was brought up, and the action of the Association in reference thereto was approved." And quoting again from the minutes of the January 1867 meeting: "The colored members of the church asked through the clerk that letters of dismission be granted them for the purpose of being constituted into a separate and distinct Baptist Church. On motion the request was granted and the clerk was instructed to prepare the letters."

And so the white and colored members parted on the best of terms, which was done *at the request of the colored members*. Every assistance was extended them in getting organized, securing a preacher, as well as assisting them in building their first meeting house. And thus, the "Second Baptist Church" of Macon was founded and continues to this day. Since that time, no colored person has ever belonged to the church.

In September the question of having the building "sealed" (sic) overhead was brought up again and a committee was appointed to look into the matter, but they reported that "owing to the scarcity of money and the hardness of the times, they thought best to defer the matter until some future day."

In November 1868, the church decided they ought to have another deacon so Brother J. H. Rieves was unanimously elected, but "respectfully declined to serve as such." So another election was ordered and Brother H. M. Hunter was elected, but he also declined to serve. He was given thirty days to think it over and at the end of that time stated: "Upon reflection, I still decline to serve as deacon," so the election of a deacon was dispensed with for the time being.

The committee appointed to have a heating stove placed in the auditorium reported that the job was "nearabout" completed, and Brother McLelland offered to sell the church two chairs for thirty dollars, but before accepting the offer a committee was appointed "to see if they could raise the money to pay for them." Honorable Jacob Faser, "Mayor of the Corporation" offered to rent the basement for a "free school" but the offer was declined. The year closed with 142 members on the rolls.

In September 1869, we have the first record of the church electing a Sunday School Superintendent, when Brother James H.

Rives was duly elected and \$16.25 was given him to "buy the necessary books and papers."

On several previous occasions, different persons had attempted to rent the basement for school purposes, and in January 1870, the following resolution was adopted which settled the matter for all times: "Resolved, that it is the sense of this church that it is inexpedient and not allowable to suffer the basement of this church house to be used for school purposes."

On September 23rd, 1870, one of the fine young men of the church petitioned for a license to preach the Gospel. After a strict examination by the pastor and deacons, Brother Charles B. Freeman, after preaching a trial sermon, answered all questions propounded to him "fully and satisfactorily," and was duly issued a license. The pastor and deacons were so struck with his sincerity and earnestness that they recommended that \$150.00 be given him to pay his expenses for the first year at Mississippi College to begin his college education for the ministry, which was done.

In October 1864, the Baptists of Mississippi established an orphanage at Lauderdale, principally to care for the children of ex-Confederate soldiers. In 1869 there were 264 children in the home, 159 of them being the orphans of Masons and Odd Fellows, and these orders were helping to support the home. The Macon church agreed to send them the sum of \$100.00 annually, which was done. This orphanage continued in operation until November 22nd, 1874 when a tornado did much damage to the buildings, and the Baptists, feeling that the institution had largely fulfilled its original purpose, sold what was left to the Masonic order, and it was moved to Meridian where it is still in operation. This orphanage, established by the Baptists of Mississippi, was the first orphanage founded in the state.

In July 1873 the church discovered that the book containing the "Abstract of Faith" and the "Rules of Decorum" which they had adopted back in 1835 and 1844 was lost (the book turned up later intact) and Brother Buck and Brother White were instructed to prepare new copies and to record them in the church books as nearly like the originals as possible. This they did and came up with the articles "as set forth in the New Hampshire state convention as published in the Encyclopedia of Religious Knowledge which together with the church covenant somewhat condensed."

At the same time new "Rules of Decorum" were adopted consisting of twelve articles, the twelfth article reading as follows: "Any member who shall visit a drinking establishment and indulge in the habit of drinking ardent spirits as a beverage; or any member

who shall engage in a worldly dance or encourage the same by allowing it at his or her home; or by attendance that shall encourage the same at theatres, shall be dealt with as living in disorder, violating those scriptures which forbid walking in excess of wine, reveling banqueting, etc. etc." (1st Peter, 4:3)

In August 1875, another of their young men, D. J. Cochran, expressed to the church that he felt called to the ministry and asked that a license be issued him. Brother Jesse Buck and M. V. Noffsinger were appointed to confer with him in regard to his laudable ambition.

Throughout the month of October 1875, a protracted meeting had been in progress with a Brother Carson doing the preaching, and at the conclusion, the visitor was willingly given the sum of \$122.75 as he was about to depart from us to labor in other fields."

Although no previous mention had ever been made that the church owned and used an organ, on January 8th, 1876, the sister organist "was given permission of disposing of the old instrument for the purpose of procuring another and more suitable one."

In May 1876, the pastor reported as follows:

Sermons preached in 1875	52
Visits made	505
Lectures given	51
Received by baptism	18
Received by letter	5
Restored to membership	1
Deceased	2
Dismissed by letter	5
Received as salary	\$557.00

And in February 1877, he rendered the following report for the preceeding year:

Sermons preached in 1876	51
Visits made	450
Prayer meetings held	45
Lectures delivered	65
Number baptised	4
Received by letter	2
Funerals conducted	6

On June 16th, 1877, three of the brethren made earnest talks on the importance of instructing the children of church families on religious subjects, and urged the entire membership to take more interest in the Sabbath school.

On the same date a committee of "three was appointed to take into consideration the propriety of building a baptistry in the church

and to ascertain the cost thereof." The committee made an adverse report in July and asked that the matter be dropped.

In September 1877, the Associational letter read as follows:

To Home Missions for the year	81.20
To Foreign Missions for the year	21.80
To Associational Missions for the year	14.00
The Church repairs	12.00
The Church Library	50.00
To Sabbath School	6.65
Pastor's Salary - One half time	650.00

TOTAL 835.65

Received by baptism	4
Dismissed by letter	8
Excluded	1
Died	3
Total Membership	122

The church finally elected two more deacons on the third Sunday in March 1879, in the persons of Lake Eiland and M. B. Edwards. They accepted and were duly ordained on the first Sunday in April, Elders M. V. Noffsinger and Jesse Buck constituting the Presbytery.

In November 1881, two state evangelists, Rev. T. D. Perser and Rev. John Person, conducted a seventeen-day revival and were very successful, as fifteen were added by profession of faith and several by letter. The sum of \$122.00 was raised for the State Mission Board.

On the third Sunday in September 1882, several of the members asked for letters in order to form a new church four miles southwest of Macon in the Elon Community. Those granted letters were: Henry M. Hunter, Jo Jack Hunter, L. E. Eiland and wife, Sue Eiland, Maggie Eiland, Sara Ann Hunter, Mrs. Waters Hunter, and Mertilene Hunter. The church was duly organized, under the name of "Elon" and is still in existence today, and in an active condition. The present pastor is Rev. George Raborn, with W. W. Martin as Sunday School Superintendent.

In 1884 the church membership had dropped to 93 members, due to heavy withdrawals, some to form new churches, as in the case of Elon, and others moved away. A revival was held for 21 days in September 1884, one Brother Hailey doing the preaching, and ten "upon a profession of their faith and change of heart were received, and on the fifth of October were baptized." The sum of

\$70.00 was presented Brother Hailey for his forceful and efficient labors.

On October 7th, 1885, Brothers C. V. Brooks and W. M. Jones were elected deacons; Brother Jones resigning as church clerk and treasurer at this time, and Frank Redwood elected to succeed him. The committee to secure pledges for the next year succeeded in raising the sum of \$738.50.

On December 2nd, 1885, Rule No. 13 was added to the "Rules of Decorum," reading as follows: "Any member who shall sign a petition for the obtaining of a license to sell intoxicating liquors as a beverage shall be dealt with as being in disorder, violating those scriptural injunctions which advise us to avoid even the appearance of evil and also to abstain from that which causes our brother to stumble."

It seems that several of the members had recently signed such a petition, and a committee was appointed "to give them a kindly and brotherly talk on the subject," which was done.

On June 29th, 1886, Deacon Montgomery B. Edwards passed away. He had been baptized into the church in 1838, just three years after its founding, and had been a faithful and devout member all those years. The church sincerely mourned the passing of their oldest member and resolutions on his passing occupy one full page in the minutes. The entire page is encompassed about with a wide black border of mourning.

On August 29th three of the outstanding men of the church were elected deacons: J. H. Jones, J. L. Ford and D. J. Buck. J. H. Jones declined, but the other two accepted and were duly ordained in October. At the end of the year the membership had declined to 93 members, the lowest since the first decade of the life of the church.

In June 1887, one of the members was reported to have joined himself with the "Campbellites" and Rev. Jesse Buck was asked to contact the member, Brother F. L. Bransby and ascertain the facts. He reported back that such was indeed the case and the reason given was that "the members of the church had not shown him any brotherly love and affection." On Sunday, May 6th, 1888, a petition signed by a number of the members stating that one of their number was an accomplished cornet player and that he be permitted to play with the choir at preaching services. This was something new, but after a full and free discussion a vote was taken and carried by a majority of the members present.

In 1888 Brother J. L. Ford was elected by the church as Sunday



MACON BAPTIST SEWING CIRCLE

1890

Sitting, left to right: Mrs. Ferguson (nee Miss Ella Dunn) Mrs. John Jones, Mrs. Wyatt M. Jones (nee Miss Nancy Elizabeth Patty).

Standing, left to right: Miss Mollie Hodges, Mrs. Noah Scales, Mrs. Lee Ford.

School Superintendent, which had 60 members on the roll. Mrs. E. A. Buck was president of the Woman's Missionary Society.

On May 7th, 1890, the church appointed a number of committees of five each to aid and assist in the work until regularly discharged. The committees were as follows: "Missions", "Finance", "Church Building", "Sunday School", "Strangers", "Sick and Poor", "Music" and "Woman's Work". A children's society was organized with Mrs. L. Love as leader.

In April 1891 the parsonage, being vacant, was rented for \$12.50 per month for the balance of the year. Fire insurance of \$3000.00 was taken out on the church building and \$800.00 on the parsonage; a sexton was employed for \$3.00 per month and Murphey's Drug Store was paid a bill of \$4.60 for lamp chimneys. The hour for Sunday services was changed from "eleven o'clock to ten and one half o'clock." On October 21st, 1891 Brother T. W. Brame and Z. T. Dorroh were elected deacons and were ordained in December. The church at the request of Sister M. B. Edwards, who was ill and unable to attend, agreed to hold a prayer service at her home, and also to hold communion service at the same time. All members were urged to be present at her home on the date specified.

Rev. Spencer, who preached at both Macon and Brooksville, and who made his home at Brooksville, was asked to move to the parsonage at Macon. Request was made to the Brooksville church for permission for him to move and it was graciously granted.

The years 1892 and 1893 were uneventful. Regular services were held every Sunday, the Sunday School was doing well and mid-week prayer services were held every Wednesday night. Several revival meetings were held and quite a number of new members were taken into the church. Some difficulty was experienced in raising the necessary funds for the pastor's salary and incidental expenses owing to the scarcity of money. They always managed to meet their obligations but it took lots of hard work on the part of the Finance Committee. The church needed a new roof and a collection of \$100.00 was taken to apply on the cost of the work. The materials used were cedar shingles, which were purchased at a price of \$2.85 per thousand.

Brother Z. T. Dorroh reported that the sum of \$45.00 had been given to missions in 1893 and that the church was winding up the year in better financial condition in many years.

The year of 1895 was also uneventful; the new shingle roof was completed, an oil lamp installed in the vestibule and new hymn books purchased. The sum of \$40.00 was given for home and foreign missions and the rent on the parsonage was reduced to \$8.00 monthly. Preaching was held on only one Sunday per month for much of the time, and just a handful of new members were received. Insurance on the church building was only \$1500.00 and \$500.00 on the parsonage. A committee to try to rid the belfry and the attic of bats which infested it, asked for more time to complete their labors and no protracted meetings were held during the year.

In April 1896, Sister J. W. Dupree was laboring with the colored people trying to give them some religious instruction. She requested the church for the loan of some of their hymn books to assist in the work, which was gladly done. Pastor Johnson reported that two members who had recently joined by letter, Redwood and Brooks, were deacons in the church where they had formerly belonged and should be recognized as such. This was done.

Pastor Johnson was given leave of absence to attend the Southern Baptist Convention in May, but before he left plans were set on foot to hold a revival meeting some time in the near future.

On June 28th, 1896 a resolution was adopted "proclaiming that the church had entire authority and control over the present Sab-

bath school and its existing officers." It was voted to build a net wire fence around the church yard and \$45.00 was raised for that purpose.

Early in September 1896, the Association met in Macon and a committee composed of Brothers Redwood, King, Ed. Owens, and W. W. Shannon was appointed "to secure homes for all the visiting delegates and to meet all trains and escort them to their homes." At the next meeting a resolution was passed "disapproving of any of the members taking part in a raffle or any sports that had the appearance of gambling."

On October 7th, 1897 Pastor Johnson was re-elected to serve through the years 1898, to preach three times monthly at a salary of \$500.00 per year. The church covenant and rules of decorum were ordered printed and distributed to all the members, and both were reaffirmed by unanimous vote.

On December 9th, 1897, an electric light plant having been built in Macon, the church considered the advisability of having the new source of lighting installed in the church and a committee was named to contact the owner of the plant for full details. On January 6th, 1898 the committee reported that to have the system installed the following expense would have to be incurred:

Installing 25 light	\$23.00
2 - 3 light fixtures	10.00
1 - 2 light fixtures	4.55
25 shades and holders	6.25
16 gas fixture attachments	2.40

TOTAL 46.50

They also reported that the cost of the current would be one cent per hour per lamp. It was decided to defer the matter until later, but the old fixtures were promised to the Pleasant Ridge Baptist Church near Paulette when and if the church converted to electricity.

On February 15th, 1898 the battleship "Maine" was blown up in the harbor of Havana, Cuba, and some 260 American sailors were lost. President McKinley yielded to the popular outcry, "Remember the Maine," and recommended to Congress that the United States intervene and force Spain to set Cuba free. Congress passed the appropriate resolution on April 19th, 1898. The war was of 114 days duration and at least one member of the church enlisted for the duration. He was Varner Sessions and there were probably others but of them we have no record.

The church met in conference on December 25th, 1898, regardless of the fact that it was Christmas day, and it was voted *not* to change Article II of the Rules of Decorum which had been discussed for some time previously regarding the number of times services could be missed. The last conference of the year was held on December 29th and it was decided not to raise Pastor Johnson's salary at that time.

On January 8th, 1898, Brother Z. T. Dorroh was elected Superintendent of the Sunday School; Brother T. W. Brame as assistant superintendent; Brother E. B. Boyd, Secretary and Treasurer; and Brother S. M. Thomas, church clerk. These four devoted members served in their several capacities for many years, and the writer's earliest memory of the Sunday School which dates back to the early nineteen hundreds recalls clearly these four at their posts of duty. In addition to their other duties in the church and Sunday School, S. M. Thomas sang bass in the choir and E. B. Boyd tenor. W. M. Jones also had a beautiful bass voice and sang in the choir for over 50 years.

On February 26th, 1899 Rev. W. C. Grace was called as pastor on a full time basis at a salary of \$800.00 per year, the largest salary ever paid a pastor in the history of the church. W. M. Jones, E. B. Boyd, and T. S. Brooks were appointed a committee to arrange the music, on a permanent basis. The pastor conducted a two-weeks revival in October and was given \$62.00 over and above his salary for his faithful and earnest labors.

At the last conference for 1899, held on December 3rd, the time for the conference was changed from the first Sunday in each month to the first Thursday night in each quarter and it was agreed that this would be purely a business meeting. The year ended with 106 members; out of debt, and in a flourishing condition spiritually. The Sunday school, under the guidance of Superintendent Dorroh, was active and doing good work, and the church faced the new year with high hopes.

Deacons who were elected and served from 1860 to 1900 were M. B. Edwards, Lake Eiland, C. V. Brooks, J. L. Ford, A. J. Bush, Frank Redwood, W. F. Hodges, N. Scales, T. W. Brame and Z. T. Dorroh.

Church clerks serving during the period were: James B. McLelland, to September 1869; J. H. Rieves from September 1869 to 1875; W. J. Phillips to 1877; J. H. Buck, Pro-Tem 1878 to 1884; C. W. Jones and Wyatt M. Jones to October 1885; Frank Redwood to December 1885; Wyatt M. Jones 1886-1898; and S. M. Thomas 1899-1900.

CHAPTER FOUR

1900-1930

At the first conference held in 1900, on January 4th, it was decided to have electric lights installed in the church auditorium. W. M. Jones, R. R. Elkin were authorized to have the work done.

Brother Elkins, the church collector, reported that he had collected enough funds to pay off all obligations of the church. S. M. Thomas was re-elected church clerk; Z. T. Dorroh, Sunday School Superintendent and R. R. Elkin, treasurer.

On February 2nd, W. M. Jones reported that it would cost \$33.50 to install seventeen electric lights and \$2.75 per month for current. The new lighting system was ordered and installed at once.

On April 5th a committee composed of N. Scales, W. M. Jones and W. D. Clark, Mrs. Holt and Mrs. Dorroh were appointed to look into the matter of having a baptistry installed, and to report back to the church what action was taken. The pastor was granted leave of absence to attend the Southern Baptist Convention at Hot Springs, Arkansas; the sum of \$50.00 was appropriated for foreign missions, \$40.00 for state missions and \$13.60 to home missions.

On October 31st, the committee appointed to have repairs and additions made to the pastorium reported that two additional rooms could be added and a new roof installed for approximately

\$500.00. The music committee was asked to engage the services of a new organist at a salary of \$10.00 per month. The new organist was Miss Ray Harvey. The church treasurer reported that the sum of \$1344.14 had been raised for all purposes during the past year. The pastor's report for the past year was as follows:

Number of sermons preached	39
Number of addresses	3
Number of conversions	20
Number baptized	17
Number of funerals conducted	3
Number of marriages	1

The value of the church building was given as \$4,000.00 and the pastor's home at \$1500.00. The treasurer further reported that all outstanding obligations had been paid to date and there was a small surplus in the treasury.

The pastor's report for 1901 stated that he had assisted in revivals at Concord, Elon and Deerbroom and had preached sixty nine sermons at his home church and witnessed 9 conversions.

The church was again host to the Association in September 1902 and E. B. Boyd, I. L. Dorroh and W. H. Grace were appointed the entertainment committee, and E. B. Boyd was selected to make the address of welcome to the visiting messengers.

On October 5th, 1902 a B. Y. P. U. was organized with 15 members, officers elected and the organization completed.

In the spring of 1903, a two-weeks revival was held and the church sent the pastor to the Southern Baptist Convention at Savannah, Georgia. Before he left he reported that "the political and election excitement during the last quarter has greatly interfered with religious work."

On July 1st, a committee was appointed to have needed repairs and re-decorating done to the building. They were instructed to have a "tin shingle roof put on, paper and paint the whole building."

Mrs. Edna Spessard was elected church organist on September 2nd, 1905, and the pastor of the First Baptist Church at Columbus was invited to hold a series of services commencing on October 8th. The meeting was held as planned and Miss Ina Cain, Miss Hazel Scales, Miss Mary Kate Hunter, Miss Annie Bell Thomas, deYampert Brame, S. M. Thomas, Jr., Hampton Williams and Evans Dorroh were received for baptism.

On May 15th, 1907 news was received that the newly called preacher, Hugh M. King, would arrive with his family within two

weeks from Louisville, Kentucky. Several committees were hurriedly formed; the parsonage was generally refinished; the pantry was well stocked with all kinds of good things to eat; a collection taken and sent him for expenses incidental to his removal to Macon.

In September 200 new hymn books were purchased, and the church embarked on a building program, which has been described in a previous chapter. For the next year little was thought of other than the completion of the new house of worship. The Presbyterians offered the use of their building for Sunday School and church services, which was gratefully accepted. All services were held there until December 19th, 1909, when the new church was formally dedicated. The following is taken from the "BAPTIST RECORD" of January 6th, 1910:

Dedication Of First Baptist Church At Macon

"December 19th, 1909, was a high day with the Baptist saints at Macon. Macon is an old, quaint, cultured, aristocratic burg, situated on the Mobile and Ohio Railroad between West Point and Meridian. But this cultured conservatism does not mean stagnation. The work of Pastor H. M. King in that fine old town has been a delight to all onlookers.

"An admirable house of worship has been built and dedicated December 19th free of debt. President W. T. Lowrey was there and preached two masterly sermons if spiritual echoes are to be trusted. A neat program was published with a beautiful view of the stately structure gracing the front page, with the directory of the church officers and building committee and calendar of the usual week's services and the program for dedication day on the inside, while the back page gives a good photograph of the venerable Rev. J. H. Buck and some interesting notes from the pastor about the work of the church.

"The house cost slightly more than \$11,000.00 and \$10,600.00 of it was Baptist money. The church expended \$14,000.00 in the last eighteen months. Brother King and this aggressive congregation are one of the strong missionary factors in the Columbus Association."

On December 21st, 1913, Rev. R. H. Purser accepted the pastorate at the highest salary yet paid in the history of the church, which was \$1200.00 per year. Mrs. F. L. Patty presented the church with the sum of \$500.00, at the request of her mother, Mrs. A. F. Jarnigan, with the stipulation that the money was to be used to improve the building.

On July 22nd, 1914 the church engaged Mrs. D. S. Barclay as

organist and musical director at a salary of \$12.00 per month. Mrs. Barclay was an accomplished musician, and was quite an asset to the church.

June 13th, 1916, Brother J. D. Brame, a member of the church, was ordained to the ministry. The Presbytery was composed of Pastor Purser, Rev. Jesse Buck, and Deacons Dorroh, Brame, I. L. Dorroh, and S. M. Thomas. The examination was full and satisfactory and Brother Brame was duly ordained. Rev. Jesse Buck gave the ordination prayer and the pastor delivered the charge.

In April 1917, after prolonged diplomatic exchanges between the United States and the Imperial German Government war was declared on Germany. Again the church was agitated and excited over another war, World War I. A company was raised in Macon, and soon departed for camp. Most of the boys saw service on the battlefields of France. Among the members of the church and Sunday School who saw service were E. B. Boyd, T. W. Crigler, Jr., Evans Dorroh, C. E. Dorroh, J. L. Harris, Ernest Hunter, S. M. Thomas, Jr., H. N. Scales and Hampton Williams.

Of these, all returned safely with the exception of Hampton Williams, who died while in the service of his country. A large silk service flag was presented to the church with a large red star thereon for each of the boys who were in service. The only gold star was added when the news of Hampton Williams' death was received. The church still preserves this service flag.

On May 13th, 1917, three new deacons were elected; W. M. Jones, Sr., J. G. Chandler, and J. L. McMillin, and were ordained on March 27th. On November 17th, Treasurer I. L. Dorroh rendered his report for the past year, which showed total collections of \$2465.58 for all purposes. Some of the disbursements were as follows: Pastor's salary, \$1200.00; Foreign Missions, \$183.35; State Missions, \$114.75; Orphanage, \$142.45 and incidentals \$463.31.

On September 11th, 1921, W. L. Shannon resigned as church clerk and E. B. Boyd was elected. A revival was held from March 21st, 1922 to April 2nd, 1922 with visiting minister S. G. Pope of Belzoni, with the music under the direction of Charlie Butler, who was widely and favorably known in religious musical circles.

On September 20th, 1922, Rev. A. B. Metcalf was called as pastor to a salary of \$1800.00. Mr. A. A. Senter united with the church by letter from the Baptist Church at Artesia, and being a deacon in that church was accepted as a deacon in the church at Macon.

On May 4th, 1923, the Columbus Associational W. M. U.

donated the sum of \$500.00, as a memorial to Rev. and Mrs. Jesse Buck, the interest to be used for the relief of needy churches.

On August 23rd, 1924 Dr. A. B. Metcalf preached his farewell sermon and upon invitation, Rev. J. L. Slaughter preached on September 21st. He was called as pastor at a salary of \$2100.00 but declined. Whereupon Rev. J. T. Caughley was called at the same salary and accepted, arriving in Macon on January 24th, 1925 to take over the pastorate. Church members totaled 120; the Sunday School enrollment was 107, and 27 in B. Y. P. U. in 1924.

The church budget for the year 1925 was set at \$4,000.00, and the membership was one hundred and twenty five. The finance committee, composed of L. L. Martin, Dr. L. B. Morris and A. A. Senter, rendered a lengthy report to the church outlining means and methods whereby the amount could be raised, accounted for and expended.

April 24th, 1926 Dr. Morris resigned as Sunday School Superintendent, and A. A. Senter was elected.

July 6th, 1927, Rev. R. D. Pearson conducted the regular mid-week prayer service and after services, the church being without a pastor, extended to Brother Pearson an invitation to become pastor. The invitation was accepted and thus began his 28 years of service as pastor. The first three members baptized by Brother Pearson, after becoming pastor, were: Dorothy Pearson, Elizabeth Dorroh and Bernard Senter.

August 25th, 1928 the ladies of the church presented a beautiful carpet for the auditorium at a cost of \$530.00, and on September 30th, it was voted to have the streets, on each side of the building paved.

On October 27th, 1929, three new deacons were elected: L. L. Martin, E. L. Hobby and J. Y. Peirce, to serve with the three, previously mentioned; W. M. Jones, Sr., J. G. Chandler, and J. L. McMillin.

The four church clerks who served in the period 1900 to 1930, were: S. M. Thomas, P. E. Gregory and E. B. Boyd, and W. L. Shannon.

CHAPTER FIVE

Latter Years

1930 - 1960

On January 5th, 1930, the ordination of the three new deacons, Brothers Hobby, Martin and Pierce was held. The ordination sermon was preached by Dr. W. T. Lowery and the prayer was by Dr. C. M. Morris.

On November 30th, a church budget for the next year amounting to \$4415.00 was adopted. The deacons recommended to the church that a building fund be started at once and each member be requested to deposit at least \$1.00 per month in this fund, the proceeds to be used at a later date to expand the church plant.

On December 3rd gas heat was installed in the pastor's study and in one of the class rooms.

The budget for the coming church year was fixed at \$3849.50, and the pastor's salary was raised to \$2500.00; \$650.00 went to missions; and \$300.00 was for gas heating fixtures. Treasurer Chancellor reported that current obligations were \$135.00 in excess of funds on hand in the treasury. The year closed with 201 members on roll.

On November 27th, 1932 the budget for \$3138.50, a slight drop from the previous year, with missions taking much of the reduction, which was \$300.00.

These were the years of the great financial depression, and the church had no little difficulty in meeting their current obligations, but by much hard work on the part of the finance committee and the deacons, they were always successful in securing the necessary funds to keep abreast of expenses.

The 1933 budget was set at \$3186.50, with the pastor's salary and missions accounting for \$2400.00 of the total. The treasurer again reported that he had bills on hand that were \$165.00 in excess of funds in the treasury, and the pastor appointed a committee of ten to canvass the entire membership and raise the necessary amount so that the church could enter 1934 out of debt and with money on hand to pay necessary operating expenses.

On March 4th, 1934 E. D. Hunter presented the following resolution which was unanimously adopted: "Resolved, that the church put itself to the task of raising funds whole-heartedly and that the funds so raised be separately set aside from other funds of the church and dedicated to the following purposes; First, to complete necessary repairs, and to refurnish and redecorate our present building. Second: to add a necessary annex for educational purposes, and that Brother A. A. Senter be designated as chairman of the program and treasurer of the fund.

Pastor Pearson gave his hearty approval to the plan and urged the members of the church to give it their full cooperation.

On April 30th, a formerly beloved pastor of the church, Rev. H. M. King, who for the past 22 years had been pastor of the Calvary Baptist Church in Jackson, arrived to conduct a ten day revival. The meeting was very successful, resulting in nine additions by letter and fourteen for baptism.

The associational letter for the year showed 23 additions to the church by letter and 22 by baptism, with a total enrollment of 114 resident members. Total gifts for the year for all purposes was \$3800.00 and the church property was valued at \$13,500.00

The budget for the coming year was set at \$3500.00, and the committee on repairs reported that extensive work had been done on the roof and attic of the auditorium.

In April 1935, Howard Williams, independent evangelist of Hattiesburg, was permitted to use the church auditorium for holding a revival meeting.

In June 1935, the church celebrated its one hundredth birthday and elaborate plans had been made to suitably commemorate the occasion. At the morning service on June 30th, the original founding of the church was reenacted by a group of members dressed in

the fashions of 1835. From the original records the statement made by them in 1835 was read, as was the address to the Presbytery and the reply signed by William Callaway and Silas Dobbs. The original "Articles of Faith" and "Rules of Decorum" were read in full by the church clerk.

A history of the church written by Mrs. Ed. M. Murphey and read by her son, Edwin Murphey, Jr. was followed by "Some Workers of the Church Through the Years" by Mrs. W. R. Little; "The Woman's Work" by Mrs. T. W. Crigler, Sr., "Through the Doors of One Hundred Years" by Miss Bessie Boggess; "The Growth and Work of the Sunday School" by Dr. L. B. Morris, and the "Church of 1935" by the pastor. All of the above papers are reserved in the church minute books.

A number of former members were present for the occasion and numbers of letters and telegrams were read from others who found it impossible to be present in person. An especially interesting message was read from Rev. C. H. Dobbs, grandson of Silas Dobbs, one of the Presbytery who officiated at the founding.

A most interesting feature of the program was the following; all mentioned being present:

1. Mrs. N. E. Moore, who united with the church in 1866.
2. The oldest member, Mrs. T. W. Brame.
3. Ed Owens, who had been an usher for the past 30 years.
4. Four generations now members of the church; T. C. Harvey, Mrs. T. W. Crigler, Sr., T. W. Crigler, Jr., and Katherine Crigler.
5. Miss Carrie Hibbler Jones, representing the fifth consecutive generation holding membership in the church.
6. Three members, whose maternal and paternal grand-parents united with the church immediately after its organization; J. W. Eiland, Miss Maggie Eiland and Mrs. Minor Trimble.

The day closed with an address at the night service by Dr. Ben Hilbun of Mississippi State. His subject was "The Forward Look."

On November 16th, 1935 a budget of \$3754.00 was adopted and repairs amounting to \$1200.00 was authorized to the building.

On September 13th, 1936 we again find the Baptists meeting in the Presbyterian Church as "our church is undergoing repairs and is not in condition for services to be held there." From the associational letter, we find that the average Sunday School attendance for the year was eighty five. There were no additions by baptism

but seventeen by letter and there were 227 resident members on the roll. The total value of all church property was \$16,000.00 and \$10,000.00 in fire insurance was carried.

Our pastor and Rev. James Street of Meridian exchanged pulpits for a weeks revival and at the conclusion, Brother Street was given fifty rose bushes for his flower garden.

On November 27th, 1937 the budget for the next year was approved for \$3515.00 and for the first time subscriptions for every church family was included for the "Baptist Record." In 1937 the total membership was 286; eighteen by baptism being received during the year. There were 133 enrolled in the Sunday School and three B. Y. P. U. unions were active. Total gifts for local work and missions amounted to \$3797.00. Brother Ed. Owens, usher for more than 30 years passed away on September 30th, 1938.

Quoting from the minutes of September 27th, 1939: "The pastor, Rev. R. D. Pearson, having erected and moved into his own home, it is hereby ordered that the home furnished him by the church be rented and the amount received from the rent be added to the pastor's salary."

On April 7th, 1940, five new deacons were elected in the persons of W. P. McMullen, Lee Priest, R. M. Spaulding, T. W. Crigler, Jr. and John Gates.

On Sunday evening, February 23rd, 1941, the Janice Mauldin Morris Memorial Organ was dedicated. A beautiful musical program had been planned; the presentation was by Mrs. O. L. Priest, president of the Missionary Society, and the acceptance on behalf of the church was by the pastor. Officiating at the console was guest organist Lawrence Meteyarde, from St. Mary's Episcopal Church at Memphis. A request program of sacred music was rendered by him after the services.

From the associational letter prepared by Clerk Hunter, who had been elected to that office on September 1st, 1941, and which letter was dated October 19th, 1941, the resident membership was given at 224, nine having been received by baptism and twenty two by letter during the year. T. W. Crigler, Jr. was Sunday School Superintendent, and W. P. McMullen was Training Union Director; W. P. Chancellor was treasurer and Mrs. O. L. Priest was president of the Woman's Missionary Union. Total expenditures for all purposes amounted to \$5047.11. A budget of \$4300.00 was adopted for the next year.

On December 7th, 1941 the country was shocked when the news was received that the Japanese Air Force had bombed Pearl

Harbor. The attack came without warning and resulted in between 2000 and 3000 casualties and extremely heavy damage to ships, planes and defense installations. The next day, at the request of President Roosevelt, Congress declared war on Japan, and on the 11th, Italy and Germany declared war on the United States.

Thus, for the fourth time in the history of the church, they were again to see the country pass through all the horrors of another war. The year 1941 closed on a somber note, not knowing what the future held in store for the nation in the months and years ahead.

At the first service held in 1942, on January 11th, N. C. Jensen was elected church clerk, succeeding Ernest Hunter who was killed in a hunting accident on December 6th, 1941. In February the local Red Cross was given the use of the parsonage, which was unoccupied at the time, for their various activities. They assumed all expenses for heating, lighting and incidentals, "as some help in the interest of our country in the impending crisis."

The year 1942 started out with the people of the United States embarked on what was to prove the greatest and most critical war in their history. The resources and productive powers of the nation would be strained to the utmost.

The year was to be crowded with military movements all over the globe, and the young men of the church were leaving almost daily for the various branches of the armed services. In a short time forty-five men and two women from the church and Sunday school had entered the service of the country.

The church acquired a large service flag which hung in the auditorium and as each one would leave a large red star would be added with his name. A prayer calendar was prepared and each week one would be picked from the list and special prayers would be offered for him. At the end of each mid-week prayer service a letter which had been previously prepared would be signed by all present. This was continued for the duration of the war. Many warm and appreciative letters were received from the boys in reply to these letters and were read at the services.

Of the forty-seven in service, three: Fred Hicks and Nels Jensen, both in the Air Force, were killed in action, and Lawrence McCann was killed in an accident in camp. The loss of these three fine boys was sincerely mourned by the entire membership.

In spite of the war, the church carried on as they had done in previous wars. Church services were held as usual and despite the enforced absence of many of its members in the armed services and in other phases of war work, the attendance at all services seemed to increase throughout the war years.

In the early days of the conflict motorized convoys from some of the Northern states, composed of National Guardsmen from Indiana, Ohio, Illinois and possibly other states, poured through the town constantly. Quite often they stopped for the night and camped at the fair grounds.

On many occasions, boys from neighboring camps and air-fields would be invited into the members homes for the week end, and there was never a Sunday during these months that there was not a liberal sprinkling of uniforms in the congregation. Taken from one of the church bulletins: "Our boys in service are always on our hearts. Let us keep faith with them in our praying for them. Here is a reminder for a well-attended prayer meeting next Wednesday night."

In 1942 there were nineteen additions, nine by letter and ten by baptism.

In spring of 1943 Pastor Pearson was given a three-months sick leave. Rev. Tom Douglass took over as supply pastor and did an outstanding job in carrying on the work. From the church bulletin of June 27th, 1943: "Brother Pearson is much better and sends all of you his best wishes. His address is 3422 Hycliffe Street, Louisville, Kentucky. It would be nice if we wrote to him, but not about things that would worry him. It is our job now to keep the church going, and his job to rest and get well."

In August the pastor was back in good health and spirits and resumed the pastorate. Letters and pocket-size Sunday School quarterlies were sent to all members in service and two of them sent back a donation to have the floors in the junior department refinished.

On December 5th, the budget adopted for the next year amounted to \$4934.00. It showed a 20% increase in the janitor's salary, a 10% increase in the pastor's salary and the amount to the cooperative program was doubled.

"Evangelism" was the main emphasis for the month of March 1944. "Let us all pray, plan and work with Christ for the winning of souls. This is our great task and our glorious privilege" quoting from the Pastor's message in the bulletin for February 27th, 1945.

The Association met with the church in October and the following is taken from the associational letter: "Two hundred and seventy-two resident members, of this number forty-one were in the armed service. Forty-six new members came in during the year, eighteen by baptism." The "Now Club" quota had been met in full.

The budget for 1945 showed an increase in the pastor's salary

to \$3000.00, and \$300.00 more for rent on the parsonage or a total of \$3300.00. N. C. Jensen resigned as church clerk, and Ward McGee was elected to fill the vacancy.

On May 2nd, 1945, Italy surrendered to the Allied Forces, followed by the surrender of the German armies on May 5th, 6th, and 7th. As a number of the members were serving in the European theatre, daily exposed to the dangers of battle, the gratitude and rejoicing was very great indeed. This was followed by the unconditional surrender of Japan on August 10th, 1945, and the long war was over at last. A sigh of relief and thanksgiving went up; appropriate services were held and the speedy return of our boys to their homes was looked forward to with eager anticipation.

On October 21st, 1945, Rev. James Street was invited to hold a revival service from November 5th to 11th, and accepted. The meeting was very successful, and at the conclusion Rev. Street was presented with an offering of \$150.00.

The budget was for \$10,547.00, of which \$5,000.00 was to go into the building fund. T. W. Crigler, Jr. was elected church clerk and a quantity of new hymn books for the Sunday School was purchased.

At the February 1946 business meeting, Treasurer Chancëllor reported that \$125.00 had been added to the building fund the past month, that the fund now stood at \$1200.00, and that there were no outstanding obligations. On November 8th Frank Hurst was elected Chairman of Deacons, succeeding L. L. Martin, resigned. The budget of \$12,065.00 was adopted for the coming year, which included \$900.00 for the cooperative program, and \$3,000.00 for the building fund. The clerk was authorized to issue letters of dismissal upon request without referring the matter to the church.

On September 12, 1947 a Baldwin grand piano was presented to the church. On the piano, a bronze plate bears this self-explanatory inscription:

“Dedicated in loving memory of Corp. Nels Gray Jensen

Born July 22nd, 1922

Killed October 19th, 1944

In the China-Burma-India Theatre

Mr. and Mrs. N. C. Jensen, Parents

First Baptist Church

Women's Missionary Union

The next budget was for \$12,000.00, of which \$5,000.00 was to be added to the building fund. Plans were perfected for the revival meeting to be held in April, Rev. Woodson, pastor at Colum-

bus, to do the preaching. On April 27th, 1948 \$1,000.00 was transferred from the general treasury to the building fund, and Dr. Morris, Chairman of the Building Fund reported that the amount in that fund then was in excess of \$20,000.00.

In November the budget for the next year was placed at \$12,920.00 of which \$5,000.00 was to be placed in the building fund. The sum of \$225.00 was authorized to pay the expenses of a group of young people to Ridgecrest, Baptist Assembly in North Carolina, and the regular time for the deacon's meeting was set as the second Wednesday night in each month.

At the March 7th, 1949 meeting of the deacons, the pastor presented a sketch of the floor plan of the proposed new educational building, the erection of which the church had long planned and for which the building fund had been accumulated over the years. For the next several meetings the new building was the principal topic of discussion.

On November 27th, the pastor was granted a month's sick leave, or as much as was necessary, and the deacons mailed out enlistment cards to all members and asked that they be returned promptly. On April 20th, 1950, plans for an Evangelistic Crusade to start on April 23rd were made, and the deacons recommended to the church that they sponsor a Boy Scout troop.

On April 19th, 1950 Glenn Merrill was engaged as youth worker and leader, effective June 1st, for one year. A committee was appointed with Dr. Morris as chairman to engage an architect to prepare preliminary sketches and floor plans for the proposed new educational building.

On June 4th to 11th a revival was held with Rev. Howard Aultman doing the preaching. At the conclusion, an offering of \$300.00 was taken and given to the preacher, singer and pianist.

On June 14th, the chairman of the building committee presented plans for the new building, which were unanimously adopted. A campaign was immediately launched to raise at least \$7,000.00 more for the building fund. The committee was further instructed to receive bids, attend to all preliminary details and proceed to get the building erected as soon as possible.

On October 16th, 1950 ground-breaking ceremonies for the new building were held with the pastor in charge. Taking part in these ceremonies were Frank Hurst, Chairman of Deacons; Mrs. T. F. Jackson, Jr., Training Union Director; Mrs. B. J. Sumrall, W. M. U. President; Dr. L. B. Morris, Chairman of the Committee; T. W. Crigler, Jr., Church Clerk; W. P. Chancellor, Treasurer; and Glenn

Merril. After a brief message by the pastor and prayers by three of these present, shovels of dirt were turned by each, and the contractor immediately began work. The enormous oak tree near the pastorium, which must have been all of 300 years old, was ordered removed as it was thought to be decayed inwardly and could be a source of danger. The following table is taken from the church bulletin showing the progress of the church finances for the past ten years:

Year	Local	Missions	Bldg.	Totals
1941	4,225.00	411.00		4,636.00
1942	3,807.00	665.00		4,472.00
1943	4,028.00	832.00		4,850.00
1944	4,664.00	1,661.00		5,325.00
1945	5,618.00	2,168.00	5,709.00	12,494.00
1946	6,064.00	2,974.00	4,777.00	13,635.00
1947	8,817.00	2,501.00	6,143.00	17,461.00
1948	7,062.00	2,530.00	6,378.00	15,980.00
1949	7,756.00	2,804.00	5,478.00	16,038.00
1950	7,453.00	3,018.00	6,666.00	17,137.00

On September 10th, 1950, Richard Shurtz was licensed by the church to preach the gospel.

On October 8th, Dr. Morris reported that the lowest bid that could be secured for the Educational Building was \$78,000.00 which was some \$30,000.00 in excess of the amount in the building fund. The church voted to borrow the necessary funds and proceed with the building program. The money was borrowed for a period of ten years to be repaid at the rate of \$3,000.00 per year, but it was all repaid in six years, four years ahead of schedule.

The budget for 1951, approved by the church on October 29th, 1950 was for \$13,135.00, which included \$1300.00 for missions, \$3600.00 for the pastor's salary and \$5,000.00 for the building fund.

The first week in November 1950, Rev. Joe Abrams, pastor of the Shuqualak church, conducted a study course, and an every-member canvass was made the week of November 26th to December 3rd.

On January 21st, 1951, Richard Shurtz, who had previously been licensed to preach, made application to be ordained to the ministry. This was done later and he was duly ordained by the church as a Baptist minister.

On February 11th, 1951, the church applied to the state for a charter of incorporation and the charter was duly issued. John Alton Phillips, an attorney and member of the church, handled the

details. Incorporators on behalf of the church were W. P. Chancellor, Paul Graham and T. W. Crigler, Jr.

In April, the Building Committee reported that the educational building was practically completed and could be occupied in approximately two weeks. The contractor was paid the balance due him of \$1855.00. The parsonage, empty at the time, was renovated and rented for \$50.00 per month.

On July 15th, Jimmy and Larry Clark, brothers, were licensed to preach and certificates issued them.

On February 16th, 1951, the new building was formally dedicated. This has been already described in the chapter on Church Buildings. Following is the program:

Doxology

Invocation - Rev. James Riley

Hymn - "We're Marching on to Zion"

Recognitions

Prayer - Rev. J. F. Stanford

Scripture Reading - Deacon Frank Hurst

Responsive dedication

Prayer Dedication - Rev. Chester L. Quarles

Hymn - "Blest be the Tie that Binds"

Benediction - Rev. J. Noel Hinson

Fellowship and a Tour of the Building

On September 30th, the church approved the budget as recommended by the deacons, amounting to \$14,447.00, and the week of January 6th, 1952 was set aside for the pastor to teach a study course, using the book "New Testament Doctrines of the Baptist Church."

The associational letter for 1951 showed a resident membership of 309, and a non-resident membership of 58, for a total of 367. Two revivals had been held during the year, and there were 269 enrolled in the Sunday School. Eighty members were tithers and the total gifts to missions were \$2744.59. Mrs. Nannie E. Moore who had united with the church in 1866, passed away on December 6th, 1950, eighty four years after joining.

On July 6th, 1952 a Brotherhood was organized with N. C. Jensen as the first president. A chest of silver was presented to Pastor and Mrs. Pearson on the 25th anniversary of his pastorate. On September 17th the insurance on the church buildings was in-

creased to \$30,000.00 and the budget for the coming year was approved for \$15,505.00.

On January 14th, 1953 Treasurer Chancellor reported that he had paid a total of \$10,000.00 on the church debt of \$30,000.00; a donation of \$500.00 was made to Clark College and a donation by one of the members to help redecorate the interior of the sanctuary was gratefully acknowledged.

On April 12th, 1953, James Goodwin, Jr., a student at Clark College, upon application, was licensed to preach the gospel and a certificate issued to him.

The new budget adopted on September 9th, was for \$17,890.00, which included such items as \$1100.00 for literature and supplies; radio service, \$750.00; cooperative program, \$1200.00; Church debt, \$5,000.00; organist, \$300.00; youth work, \$1200.00; Baptist Record, \$150.00, and \$4500.00 pastor's salary, which included car expense and rent on the parsonage.

By September 14th, 1953, \$14,000.00 had been paid on the money borrowed to complete the annex, which was just \$1,000.00 short of half the amount owed. During the past year special offerings for various purposes not covered by the budget amounted to approximately, \$2,000.00. On September 30th, 1953 another of the boys of the church, Joe Adams, was licensed to preach. During the year, the church auditorium was redecorated, the baptistry repaired and alterations made to the pulpit and choir space.

On June 13th, 1954 a letter was read to the church from the pastor, Rev. R. D. Pearson, announcing his intention to retire from the active pastorate after serving so ably for the past 27 years. He asked that the effective date be June 1st, 1955, and that steps be taken to find a successor to him. He also announced his intention to continue to live in Macon, as he had built his own home some time previously. He was immediately elected Pastor-Emeritus upon his retirement.

On September 29th the budget was fixed at \$16,870.00, including \$1200.00 for the cooperative program and \$5,000.00 for the church debt. There had been twelve baptisms during the year and forty-four additions by letter. The year closed with 380 resident members on the rolls.

At Easter services on April 10th, 1955, under the direction of Mrs. W. W. Whitten, a beautiful musical program was rendered and the first page of the church bulletin was as follows:

WITH THANKSGIVING TO GOD
and
IN LOVING APPRECIATION
for the faithful servant of the Lord
WE DEDICATE
this issue of the "Messenger"
to
MR. W. P. CHANCELLOR
Who, in addition to his duties as a deacon has served
the Lord of this church as
TREASURER FOR TWENTY FIVE YEARS

April 1930 - - - April 1955

The humble Christian spirit and constant loyalty of this good man has brought inspiration to our hearts. We thank God for him and for Mrs. Chancellor, who has walked by his side in service for the Lord through these years.

It had been realized for some time that something was going to have to be done about a pastor's home. The old home, built over 85 years before, was a constant source of expense, due principally to the ravages of the years. On March 20th, 1955 a letter was mailed to all of the members signed by the building committee recommending that the old home be demolished and a new and modern home be erected on the lot. Several homes in the city had been considered for purchase, but finally the committee was authorized to secure plans and specifications, award the contract and proceed with the building of a new home to cost approximately \$22,000.00. This was done, and the new home finished. It is a spacious, colonial type, brick, with seven rooms, two baths, basement, car-port, centrally heated and fully air-conditioned.

The next problem that confronted the church was the heating plant, which was the original coal-fired system in use since the church was built. It had become a source of trouble and was constantly needing repairs, so it was decided to install an automatic thermostatically-controlled gas-heating plant and air-conditioning system. This was done and later the educational building was 100% air-conditioned. Although this was a very expensive undertaking it was felt that this expenditure would pay for itself in increased comfort during the hot months and would be the means of increasing the attendance at both church services and Sunday School.

The sum of \$2500.00 was borrowed to finish paying for the system.

In July 1955, Rev. Ivor L. Clark, a native of Philadelphia, Mississippi, was called to the pastorate by a unanimous vote of the church and accepted the call, effective August 1. He came to us from the Baptist church at Noxapater, and Rev. and Mrs. Clark were the first occupants of the new pastorium, which was built soon after their arrival.

On July 28th, 1955 thirty-nine members requested letters of dismission in order to form another church, and on August 17th the letters were granted. Upon the organization of this church, a total of three Baptist churches were operating within the city limits, and two others, Elon and Concord, within a few miles, which made a total of five Baptist churches in the Macon area.

A church library was re-activitated the same month, a quantity of good books were purchased and Ann Hunter was appointed librarian. Also a church department of music was inaugurated and placed on an equal footing with all other departments.

On August 28th, six new deacons were elected: T. S. Boggess, Jr., Julius Klaus, Broox Sledge, Leon Walker, Davis Nolen and Evan Dossett. Since 1939, six deacons had been lost to the church through dismissals to join elsewhere.

On September 8th, the budget for the coming year amounted to \$20,000.00. It included \$4800.00 for pastor's salary; \$900.00 for caretaker; \$600.00 for secretarial help; \$3,000.00 for the Cooperative Program and \$6400.00 toward retirement of the church debt. Effective October 1, the unified budget plan of church financing was inaugurated and the church started her program through the Sunday School. From the quarterly financial statement for the months of October, November, and December 1955, the following is taken:

Balance on hand at beginning of quarter	\$1700.00
Total gifts for all purposes, including \$1500.00 for the Lottie Moon Christmas offering	8004.38
Expenditures for the same period	7519.00
For the first quarter in 1956 the figures were as follows:	
Balance on hand from previous quarter	\$1700.00
Total gifts for all purposes	6271.00
Total expenditures for all purposes	6500.00

The equipment in the new kitchen in the pastors home amounted to \$1400.00, and \$1900.00 was paid on the church debt.

At this time the debt was as follows:

Due on Air-Conditioning	\$ 1,700.00
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Due on Educational Building	3,000.00
Due on Parsonage	20,000.00

TOTAL DEBT	<u><u>\$24,700.00</u></u>
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On October 2nd, 1955 an ordination service for the six new deacons who had been elected in July was held. Several deacons and pastors from the county were present and took part in the services. These six, together with the nine already serving, gave the church a total of 15 deacons.

On October 12th, 1955, a beautiful pulpit Bible was presented to the church in memory of Mr. and Mrs. Wyatt Jones, Sr., two long time devoted members of the church. Mr. Jones, a former deacon and church clerk, had sung in the church choir continually for more than fifty years. The Bible was given by relatives and friends of the Jones family.

On October 30th, 1955, Miss Mary Frank Kirkpatrick, one of the pastor's former members and recently appointed missionary to Nigeria, was adopted by the church and they agreed to pay her salary as a missionary for one year. In February 1956 the pastor reported that he and Mrs. Clark had moved into the new pastorium and that they were highly pleased with the beautiful and convenient new home.

The home was insured for \$16,000.00 and the landscaping and sodding of the grounds were begun. Miss June Cotton was engaged to work with the young people for the summer months of June, July and August.

The budget unanimously adopted on September 20th for the coming year was for \$20,700.00 and included such items as \$3,000.00 for the cooperative program, \$5400.00 for pastor's salary and \$6400.00 toward the retirement of the church debt.

On September 16th, 1956 a special note-burning service was held commemorating the payment of the debt on the Educational Building. The amount of \$30,000.00 was borrowed at that time and was paid in full six years before the final note was due. The pastor called on Pastor-Emeritus Pearson and Treasurer W. P. Chancellor to burn the note.

In preparation for the coming revival in October, a number of committees were appointed to assist and approximately 30 cottage prayer meetings were held in the members homes from September 24th to 28th. The church ended the year with 296 resident members, fifty-eight having joined during the same period.

On October 7th, Chairman of Deacons Frank Hurst read a

letter to the church from his son, Joe Jack Hurst, a former member living in Jackson, offering a church model Hammond organ in memory of his mother. The organ was duly received and installed, and the sincere thanks of the entire congregation was tendered Mr. Hurst for this gracious gift as a memorial to his mother, who had been a devoted member of the church for a long time.

In January 1957 a system of rotating the deacons was adopted. Under the system four deacons were to be retired every two years and four new ones elected from the entire male membership, thus keeping twelve active deacons in office.

On April 5th, 1957, Joe Adams, who had been licensed to preach, was duly ordained as a minister of the gospel. Pastor-Emeritus Pearson gave the charge. The pastor acted as moderator and the ordinating council was composed of the local deacons and several visitors.

On April 29th and 30th, Dr. R. G. Lee, Pastor of the Bellevue Baptist Church of Memphis delivered two sermons, one of them being his most famous "Pay Day Some Day." Large crowds were present for both these sermons. A Youth Revival was held the week of June 2nd, and Dr. and Mrs. Morris were named messengers to the Southern Baptist Convention in Chicago.

On September 1st, four new deacons were elected in accordance with the rotation plan previously adopted. They were Dr. Walter Anderson, Howard Cobb, J. W. Robbins, and Randolph vonKohn. By special vote of the church on January 13th, 1957, Deacons Moor, Graham, Sullivan and Spaulding had been retired to the inactive list, and the four to be retired in October 1957 were T. S. Boggess, Jr., W. P. Chancellor, J. L. Klaus, and H. E. Dorroh. The four new deacons were duly ordained on September 22nd, 1957.

In September the budget for the new year as recommended by the deacons was adopted by the church in the amount of \$19,445.00. From the 1957 associational letter we find the following: There were nineteen new members received, seven by baptism, with a total of 291 resident members and 22 non-resident. Two revivals had been held and there were 102 tithers in the church. Sunday school enrollment was 305; Vacation Bible School enrollment was 103; Training Union, 98; W. M. U. 99; Brotherhood 45 and the total mission expenditure was \$5765.00.

On September 8th to 14th a revival was held, with Rev. D. C. Applegate of Starkville doing the preaching and Rev. Paul Adams of Laurel leading the singing. A feature of this meeting was the

twenty-four hour around-the-clock prayer service held at the church just prior to the meeting.

The committee appointed to inspect the foundations of the church building reported that it would take the sum of \$1,000.00 to make the necessary repairs. The pastor decided to take a one day offering to raise this amount, and adopted the slogan; "A Thousand in One Day-Your Way." On Sunday August 17th, the offering was taken and the total amount went beyond the goal set.

On October 12th, 1958 the deacons suggested a budget of \$20,510.00 for the coming year, including \$3,000.00 for debts; \$850.00 for the Sunday School and \$1,000.00 for the caretaker.

In November, the church, together with the other Baptist churches of the county, participated in the "Noxubee Schools of Missions" during which time a group of eight missionaries delivered a total of fifty-four messages on missions to the churches of the county. The offering for them amounted to approximately \$700.00 which, after paying their expenses, was divided among them.

In July 1959, the pastor rounded out his fourth year with the church, and from a brief statement in the Church Bulletin of July 26th, some of the accomplishments during that period were:

"Adoption of the unified budget, and financing the church through the Sunday School; Cooperative program increased 150%; new pastorium completed; last installment paid on Educational Building; Church secretary employed; a missionary's salary paid for one year; Education Building completely air-conditioned; rotation plan for deacons placed in effect; Adults graded in Sunday School; Pastor's study completely redecorated and re-furnished; Hammond organ donated to the church; parking lot paved; major repairs to church building made; Honor church for two consecutive years in Training Union; new Baptist hymnals purchased; thirteen members attended Camp Kittiwake and twenty attended Garaywa; state winners in Training Union for three years; Intermediate and Junior R. A. organized; God and Country scouts completed two of three stages; one hundred and fifty additions to the church, 42 by baptism; complete church survey made and community map detailed; contributions to the Lottie Moon Christmas offering increased."

In August four new deacons were elected to replace the four who were being retired to the inactive list. They were Toxie Aultman, W. P. Chancellor, A. R. Koon and Raymond Hurst.

Deacons Dossett, Jensen, Morris and Nolen became inactive.

The complete list of deacons at the time, with the dates of their rotation:

Toxie Aultman	1965
Dr. Walter Anderson	1963
Howard Cobb	1963
W. P. Chancellor	1965
T. W. Crigler, Jr.	1961
Frank Hurst	1961
Raymond Hurst	1965
A. R. Koon	1965
J. W. Robbins	1963
Broox Sledge	1961
Randolph vonKohn	1963
Leon Walker	1961

On August 30th, 1959 the budget for the 1959-1960 church year was for \$21,930.00, an increase of \$1420.00 over the previous year. The new deacons were ordained on September 6th, and entered upon their duties.

The church year closed with 319 resident members and 77 non-resident on the rolls for a total of 402. Forty-two new members were added during the year. One revival meeting was held and there were 102 tithers. The total value of all church property was approximately \$125,000.00, and the total debt was \$8800.00. There were 338 enrolled in the Standard Sunday School with an average attendance of 190. The Brotherhood which sponsored a Junior and an Intermediate R. A. had 47 members.

The total receipts for the year were \$27,446.00, and total expenditures amounted to \$27,985.00. Local expenses were \$22,949.00 and total paid out for missions was \$5,036.00.

On October 25th, 1959, the pastor appointed a historical committee: T. W. Crigler, Jr. was named Editor-in-Chief and Broox Sledge as Associate Editor with instructions to prepare a history of the church spanning the last 125 years. Consultants and researchers were also appointed, and the cooperation of the entire membership of the church was pledged the committee in the undertaking.

On the same date, the church pledged the amount of \$200.00 yearly to the West Side Baptist Church and the donation to associational missions was increased to a like amount.

During the month, Superintendent Broox Sledge reported that the Sunday School had attained the "Standard of Excellence", a goal long desired, and which is covered in the chapter on the Sunday

School. In Training Union, the church was named "Honor Church" for the second consecutive year.

This brings us up to the year 1960 and the close of this chronicle. We realize that it has been very imperfectly done; we probably included things that should have been omitted, and omitted things that should have been included. But after all, we are not professional writers; would that we were, so that we could have done full justice to the history of this grand old church, and to our brethren of the long ago, who labored so long and so valiantly in the Master's service.

Now that this small beginning has been made, perhaps in the future it will encourage more talented and more gifted writers to do further research into this truly fascinating subject and prepare a history that will do the subject full justice.

With us it has been a labor of love, and to those who assisted in the preparation, we hereby extend our everlasting gratitude.

Members Of Church And Sunday School In World War II

Algood, Dr. John H.
 Barnett, Thomas B.
 Chancellor, L. M.
 Chancellor, W. L.
 Chancellor, Julian W.
 Cline, L. C.
 Crigler, T. H.
 Carpenter, Jack C.
 Carpenter, W. L.
 Dorroh, George C.
 Dossett, Evan M.
 Goza, J. R., Jr.
 Garner, Dr. B. O.
 Hamiter, J. C.
 Hurst, Joe Jack
 Hurst, Frank, Jr.
 Hunter, Ernest D., Jr.
 Hicks, Fred B.
 Holly, W. A.
 Hunter, M. B.
 Harris, J. L., Jr.
 Jensen, Nels C.
 Klaus, J. L., Jr.
 Legan, J. M.

Lutz, D. M.
 Mullins, Roland E.
 Mullins, Raymond
 Murphey, Dr. Frances
 McGee, W. E., Jr.
 McRae, Perry H.
 McNeil, Ulmer L.
 McCann, C. L.
 McLemore, Barnes M.
 Peters, F. P.
 Richardson, G. M., Jr.
 Phillips, Shelly, Jr.
 Phillips, John A.
 Rogers, W. V., Jr.
 Rogers, Edwin
 Stennis, T. J.
 Sullivan, A. W., Jr.
 Tate, W. F.
 Tate, Roy A.
 Varner, O'Neil
 Priest, O. L.
 Racheal, Carden
 Williams, Julia V.

CHAPTER SIX

Pastors

1835 - 1960

Upon the formal organization of the church in 1835, William Callaway and Silas Dobbs were asked to minister to the church for the balance of the year 1835 and gladly took over the task of preaching to the small flock. They took turns filling the pulpit and officiating at the church conferences which were held on Saturdays only.

William Callaway and Silas Dobbs were two outstanding Baptist ministers working in the Choctaw country at that time. In 1836, Callaway was Moderator of the Choctaw Association founded in 1844, just where we do not know.

In 1836, Michael Ross was moderator and from a letter written in 1837, he states: "I have been in the state nearly four years. When I first arrived there was not a Baptist church in the entire Choctaw country of Mississippi. In company with William Callaway . . . we constituted the Baptist Church (Bethel) in Kemper County in 1833."

Both Callaway and Dobbs traveled extensively in the new territory, ministering to the needs of the Baptist brethren generally.

On January 1, 1837 Burrell Holbrook was duly called and ac-

cepted. He served until April 1841 when Henry Sims became pastor and served only three months.

In July 1841, James Barnes took over the pastoral duties and did the preaching until September 18th, 1846, when J. Q. Prescott was chosen and served for one year.

On September 1st, 1847, S. S. Lattimore was the pastor, and was evidently a very outstanding person, as well as minister of God. His reputation soon spread beyond the confines of the town and county and in 1849 the Baptist State Convention asked the local church to permit Brother Lattimore to engage in state wide work for the next twelve months as a full time worker for the Board, with the promise that he could return to his charge at the expiration of that time.

J. Q. Prescott was engaged to minister to the flock in the interim.

However, on October 1st, 1849, a long and urgent letter was received by the church from the Baptist Church in Aberdeen, imploring them to let Brother Lattimore come to them as they were in dire straits.

Quoting only briefly from this long letter dated at Aberdeen, October 1st, 1849, and signed by the Executive Committee of that church:

"Dear Brethren:

"We beg leave to address you a few lines on a subject we feel persuaded is of vital interest to our denomination in North Mississippi, believing that whatever is calculated to affect Baptist interest will meet with ready response in your bosom as well as in ours.

"The subject of this letter is to urge you to give your consent to the removal of Brother Lattimore from Macon to this place, . . . we have lost our leader, Brother Holcomb, who has so often safely conducted us through the shoals and quick-sands . . . we mourn over some of our members who have gone astray and joined themselves with the Campbellites . . . the Pedo-Baptists have their strongest men here lately . . . we have witnessed over a hundred conversions to the Methodists under the immediate eye of their Bishop . . . we are a flock without a shepherd, gaining no increase . . . Aberdeen is a great battle-ground between the Baptists and the Pedo-Baptists . . . whatever affects the Baptist Church at Aberdeen, be it weal or woe, must affect Baptist history in this state for years to come . . . we know of no man so well calculated to defend Baptist doctrine as Brother Lattimore . . . the cause of our Redeemer requires that he be transferred to this place . . . we be-

lieve that his talents as an able and faithful defender of God's truth entitles him to a larger field of usefulness; you already have an able and popular preacher in your church . . ."

So the church reluctantly consented to the urgent request of the Aberdeen church, and relinquished their claim on Brother Lattimore for the period requested.

In October 1849, Elder B. Hodges was called to the pastorate and in January 1850 assumed charge at a salary of \$325.00 on a part time basis. At the end of the year he declined re-election, and Brother Lattimore, after doing his best for the brethren at Aberdeen returned to Macon and preached his first sermon on the third Sunday in December 1850.

He again became pastor at Aberdeen, remaining until his death, October 17, 1857. From 1849 to 1857 he was president of the State Convention.

In the fall of 1855 he departed for larger fields of service, and in October 1855, Elder G. H. Martin was called. He met with remarkable success; the church grew and prospered under his inspired leadership and powerful preaching and many additions were received. He was greatly loved and admired by the entire congregation, and to their consternation, he resigned the pastorate in the latter part of January, 1862 "giving his reasons therefor." The reason was evidently the state of his health, for we are told that, "He died, 12 minutes before 3 o'clock, on Friday the 18th day of February, A. D. 1862, age 36 years, 1 month and 23 days."

The church was plunged into grief by the untimely death of their popular young pastor and outstanding citizen; a period of mourning was decreed, and long heart-felt resolutions were adopted deploring his passing.

A pulpit committee from the Macon church met with a like committee from the Sharon church and engaged Elder E. D. Sears to fill the two pulpits. In July 1862, he preached his first sermon in Macon, and was to preach thereafter on the second and fourth Sundays.

Serving until May 1864, he resigned and Rev. William Howard was elected "for the balance of the year, to preach one Sabbath and the Saturday before in each month."

Pastors were elected for only one year and if a vacancy occurred during the year, they were always elected for the balance of the calendar year. If a pastor was desired to serve another year an election was held in the fall; either November or December, for the following year.

Brother Howard resigned in the spring of 1866, and on the first Sabbath in May 1866, Elder W. S. Webb was called "to preach one Sabbath and one Saturday before in each month, provided the money could be raised for his salary." His first sermon in the local church was in April 1868.

At the December conference meeting the church voted to "pay Elder Burger the sum of ten dollars for preaching to us one Sabbath day and the Saturday before in each month." This was in addition to Brother Webb's ministry, who continued to preach one Saturday and one Sunday in each month.

Elder Webb failed of re-election at this conference; the votes going to Brother J. H. Vanlandingham, of Winston County at a salary of \$800.00. He reported on a full time basis the third Sunday in January 1870. At the December 1870 conference, he was re-elected for the ensuing year, but declined and moved on.

On the first Sunday in January, Elder W. H. Davis, of West Point, was called to preach the first and third Sundays in each month. By May of 1872 Elder Davis was gone and Elder J. E. White filled the pulpit until September 1873, when he requested leave of absence from the conference.

In November 1873, Elder M. V. Noffsinger was engaged for "half his time," at a salary of \$800.00, and preached for the first time on the third Sunday in January 1874. He was a greatly beloved pastor and leader and was reelected every year at the December conference from 1874 to and including 1880, and in October 1880, announced to the congregation that he was withdrawing his name for consideration for pastor for the ensuing year.

Resolutions were adopted by the church heaping fulsome praise upon their departing pastor, and he left early in 1880.

The church was without a regular pastor for most of the year 1880, but, as so often happened before and after, Brother Jesse Buck, a resident of Macon, a member of the church, and an ordained minister, preached a number of times. Visiting brethren filled in and on December 22nd, 1880, Rev. W. H. Carrol was called for half time service at a salary of \$400.00, from the Macon church and a like amount from the Sharon church some 12 miles from Macon. He preached his first sermon at the Macon church in April 1881, and was re-elected for the years 1882 and 1883 at the same salary and the use of the parsonage. On December 2nd, 1883, he announced his resignation. He was well liked, a fine preacher and soul-winner, but in spite of urging to stay by resolutions adopted by the church, he agreed only to remain until a replacement could be found.

This he did, and it was not until January 4th, 1885 that his resignation became final and he departed for more productive fields. He became pastor of the Baptist Church in Senatobia, where he died in 1886.

On February 23rd, 1885, Elder Jean Vane accepted the call to the local church and preached his first sermon in April 1885. He offered his resignation on May 2nd, 1886, effective June first of that year. Brother Jesse Buck came forward again and agreed to serve on a half-time basis commencing on July 28th, 1886, and filled the pulpit until December 8th, 1886, when the church secured the services of Elder J. D. Jamison on a half time basis at a salary of \$300.00 per year and delivered his first sermon on January 2nd, 1887. He resigned on May 6th, 1888, although urged to remain.

Elder Gilbert Dobbs then took over on a temporary basis, and served well from May to October of that year. On January 27th, 1889, Rev. H. F. VonKohn, grandfather of one of our present members, was called on a half time arrangement, at a salary of \$450.00 and the use of the parsonage. His initial sermon was preached on February 11th, 1889. He offered his resignation on September 30th, 1889, which was refused. He tendered it again on October 6th, and finally left on July 9th, 1890.

On December 3rd, 1890, Rev. E. W. Spencer was called and accepted the half time work at a salary of \$500.00 per year. He served ably and well until January 20th, 1895, when he resigned. G. C. Johnson was then called for full time service at a salary of \$50.00 per month.

He resigned in December 1898, and Rev. W. C. Grace of Sweetwater, Tennessee, accepted the pastorate, full time, at \$800.00 per annum, and preached his first sermon for the church in January 1900. Therefore, at the beginning of the 20th Century, the church became full time (sixty-five years after she was organized).

He remained until February 1904, when he resigned, and on May 8th, 1904, Rev. A. J. Thames, the first pastor that is clearly remembered by the writer, was extended the call, and accepted. Brother Thames possessed a wonderful personality, was deeply spiritual, and was very popular and beloved by the entire congregation. His all-too-short stay came to an end in January 1907.

On April 28th, 1907, Rev. Hugh M. King, who had just completed his ministerial work at the Southern Baptist Seminary at Louisville, Kentucky, was called to the pastorate, accepted the call and announced that he would arrive in Macon on or before the second Sunday in June, 1904. His salary was fixed at \$1000.00 per

year, and the use of the parsonage. He arrived in Macon, and preached his first sermon on June 9th, and all were highly delighted with their handsome young preacher. Although he only remained in Macon until January 1st, 1911, he made a powerful impact on the work and progress of the church, and he was sincerely loved by all of the members. The same can be said of his charming and consecrated wife.

On January 22nd, 1911, Rev. W. L. Howze of Halls, Tennessee, became the pastor at \$1200.00 per year. He arrived in Macon on March 11th, 1911, and offered his resignation on July 27th, 1913, effective November 1st, 1913.

Rev. R. H. Purser was next called and was duly installed on January 25th, 1914. He offered his resignation on June 4th, 1916, effective first of the following July. Rev. P. C. Barkley was next at a salary of \$1200.00. He ably served the church during the World War I years, and offered his resignation on July 20th, 1919, to take effect on August 1st, 1919.

To succeed Brother Barkley, the church chose Rev. J. F. Brock, who arrived in town in August 1919. He made the church an outstanding pastor, until his resignation on May 28th, 1922.

On September 20th, 1922, Rev. A. B. Metcalf of Jackson, Alabama, having been invited to preach a trial sermon was unanimously called on that date and arrived to take charge on November 15th, 1922. He remained until August 23rd, 1924, and preached his farewell sermon on that date.

On December 14th, 1924, Rev. J. T. Caughley accepted the call extended him, at \$2100.00 yearly, and filled the pulpit until April 1st, 1927, when he resigned.

On July 6th, 1927, the First Baptist Church of Macon made one of the wisest and happiest choices of their long life when our now Pastor Emeritus Rev. R. D. Pearson was extended the call to fill the vacant pulpit.

His first sermon was delivered on September 28th, 1927, and for 28 long and fruitful years he labored among us. He served not only his church, but the entire community with all of the devoted enthusiasm of his noble nature. No other preacher in the one hundred and twenty five years of the church ever approached his record of service. Beloved by the membership of the church, and all of the citizens of Macon generally, it was with heavy hearts that a letter from him dated June 13th, 1954, was received announcing his retirement from active service effective July 1st, 1955.

Portions of his wonderful letter are quoted herewith:



REV. R. D. PEARSON



MRS. R. D. PEARSON

"Dear Brothers and Sisters in Christ:

Twenty seven years ago, this church invited me to visit the field with a view of calling me to serve the church as pastor. This I did, after which the church extended me a call, assuring me that they had been much in prayer, and telling me that the call had been unanimous.

Mrs. Pearson joined with me in earnest prayer for the guidance of the Lord, and that his will for us in the matter might be beyond question. This the Lord graciously did and we accepted the call. . . . now after much praying for guidance from the Lord, I feel that the time has come for us to make plans for the termination of my pastorate here I have talked this matter over with some of our faithful members and with the deacons in their regular meeting, telling them of my convictions of this need for a change . . .

In His Service and love,
R. D. Pearson

Brother Pearson was immediately elected Pastor Emeritus and having previously built a home in Macon, is still with us, an honored beloved resident of our town. Although retired from the active ministry, he is still actively serving in the life of the church, at present serving as Extension Department visitor, Chairman of the Royal Ambassador work and counselor of an Intermediate R. A. chapter. In addition he is serving as interim pastor for neighboring churches and doing supply preaching at least seventy five percent of the time.

In July 1955, to fill the pulpit vacated by Brother Pearson, another happy choice was made, when Rev. Ivor L. Clark, our present pastor accepted the call. It was a happy day for the Macon flock when Brother Clark and his devoted wife, Audine, arrived to labor in our midst. They both plunged into the work with sincere enthusiasm and the program of the church has gone forward in a wonderful way under his inspired leadership and guidance.

We confidently look forward to even newer and greater things in the future, and it will be the task of some future historian to chronicle the thrilling accomplishments of his pastorate.

And thus, from the gleanings of the records of the church, which are complete since the organization, we present the names and a few brief incidents from the lives of the thirty one four-square and sterling men of God who have ministered to the needs of the First Baptist Church of Macon, in its long and glorious history covering a period of one hundred and twenty five years.



REV. AND MRS. IVOR L. CLARK

Much, much, more could be said about them, but a work of this nature is necessarily brief. It is earnestly hoped that in the future another and more gifted historian will delve more deeply into these fascinating old records, and chronicle a more complete history of these our brethren of the long ago, most of whom now lie sleeping in some forgotten church-yard, and give the world a more detailed account of them and their labors in the Master's vineyard.



THE CHURCH CABINET

Back Row, Left to Right: Mrs. Bennie Persons, Director B. T. U.; Mrs. Lester Adams, President, W. M. U.; Raymond Hurst, Brotherhood President; Mrs. Mary Lillian Whitten, Director Music Department.

Front Row; Left to Right: T. W. Crigler, Jr., Church Clerk; Frank Hurst, Chairman Deacons; Rev. Ivor L. Clark; W. P. Chancellor, Church Treasurer; Broox Sledge, Superintendent Sunday School.

Pastors From 1837 To 1960, With Dates Of Beginning Of Service

1835 - William Callaway

1836 - Silas Dobbs

1837 - Burrell Holbrook

1842 - James Barnes

1846 - John Q. Prescott

1848 - S. S. Lattimore

1849 - John Q. Prescott

1856 - G. H. Martin

1864 - William Howard

1866 - Eugene Strode

1869 - W. S. Webb

1870 - H. J. Vanlandingham

1871 - W. H. Davis

1873 - J. E. White

1874 - M. V. Noffsinger

1881 - W. H. Carroll

1885 - Jean Vane

1886 - Jesse Buck

1887 - J. D. Jamison

1889 - H. F. VonKohn

1890 - E. W. Spencer

1895 - C. G. Johnson

1900 - W. C. Grace

1904 - A. J. Thames

1907 - H. M. King

1911 - W. L. Howse

1913 - R. H. Purser

1916 - P. C. Barkley

1921 - J. F. Brock

1923 - A. B. Metcalf

1925 - J. T. Caughley

1927 - R. D. Pearson

1955 - Ivor L. Clark



ACTIVE DEACONS—1960

Back Row, Left to Right: Raymond Hurst, T. W. Crigler, Jr., J. W. Robbins, Toxey Aultman, W. P. Chancellor, Broox Sledge.

Front Row, Left to Right: A. R. Koon, Randolph vonKohn, Leon Walker, Howard Cobb, Frank Hurst, Dr. Walter Anderson.



CHURCH WORKERS WITH TWENTY-FIVE OR MORE YEARS SERVICE

Back Row, Left to Right: A. W. Sullivan, Mrs. Mark Richardson, Mrs. T. W. Crigler, Jr., T. W. Crigler, Jr., Mrs. Ernest Hunter, N. C. Jensen.

Front Row, Left to Right: L. L. Martin, Mrs. L. L. Martin, Mrs. Mary Lillian Whitten, W. P. Chancellor, Mrs. L. B. Morris, Dr. L. B. Morris.

CHAPTER SEVEN

The Sunday School

By Broox Sledge

The real history of our Sunday School blossoms every day in the developed and matured lives of those men and women who have attended the Sunday School classes and developed there through the years, a great part of their character and personality.

These are the things which set the Christian apart from the non-Christian—these are the things which our Sunday School has endeavored to give in an ever-increasing flow.

This history, however, cannot be written; it can only be felt and seen. For our written history, we must be content with such precious records as we have been able to unearth and with those facts which have been brought up out of the fond memories of many of our long-time workers.

We have no record of the actual organization of our Sunday School, but we have access to printed information which establishes that we definitely had a Sunday School operating in 1866, a year after the end of the War Between the States. The question of how many years, if any, prior to this, it was organized will have to remain unanswered.

In the book, "History of Mississippi Baptists," by Leavell and Bailey, published in 1904, the following paragraph is the earliest

clue to our Sunday School's operation: "The Macon church alone is to be commended for having a good Sunday School."

This entry was in a reference to the 1866 gathering of the Choctaw Association at Lauderdale Springs.

May we infer from these words that our church was the only one in the entire Choctaw Association to have a Sunday School at this time?

With such churches as Columbus in the association, can we logically draw such an inference? Or perhaps we may only conclude that our church was the only one having a "good" Sunday School. At any rate, it is certain that one of the two suppositions would hold true.

The earliest entry in our own church record books was made on the third Sunday in September 1869: "Election held for Superintendent of the Sabbath School. James H. Rives elected and requested by the church to take charge of same. Collection taken up for necessary books and papers. A total of \$16.25 handed to Bro. Rives for proper usage."

Our early church clerks failed to make entries regarding the Sunday School in the church minutes and it is the 16th of July 1877 before we find another. Let us interpolate here, however, that the church clerks are not to blame. The Sunday School should have kept and preserved its own records.

The 1877 entry reads, "Remarks were made today by the pastor about the importance of proper training, and upon the necessity of members of the church taking an interest in the Sunday School."

We gather from this that it was necessary, in the early days of our Sunday School, even as now, for the pastor and others to remonstrate with the Sunday School pupils and workers to show more interest in their work. The collection in the Sunday School on the third Sunday in July of 1877 was \$6.65.

A Sunday School committee was appointed on May 7, 1890 composed of W. F. Redwood, Will Ford, Mrs. W. T. Hodges, Mrs. J. L. Ford and Miss E. L. Holt. The duties and purpose of this committee were not stated.

The winter of 1891 must have been quite cold. On the 20th of December of that year, the Sunday School was granted permission to meet upstairs in the church owing to "cold and disagreeable rooms in the basement."

On May 8, 1892, a total of \$5.35 was ordered paid to S. B. King for Sunday School literature.

An interesting entry comes to light on the 26th of June, 1896.

We can only conclude that someone was preaching instead of teaching in some of the Sunday School classrooms. The church minute book records it thusly: "Motion to proclaim the church's entire authority and control over the present Sunday School with its existing officials was made, seconded and adopted." This is in keeping with our present Southern Baptist emphasis on the church retaining control of the Sunday School.

Those familiar with Sunday School work will recognize this assertion of the church's authority as coming down to us today in the recommendations of the Sunday School Board and those in charge of our Sunday School work at levels above the individual Sunday Schools. Even today, it is recommended that the "church elect the officers and teachers of the Sunday School." This specifically excludes the advisability of classes electing their own teachers. The reason is quite clear and logical: whom the church elects, she can control. An individual not elected by the church might conceivably cause much damage in a position of responsibility before something could be done about removal.

The briefest of entries made during the next few years leaves us in the dark as to what specifically went on in our Sunday School except an item setting the enrollment at 60 in the year 1897. This, incidentally, jumped to 81 scholars and 13 teachers by the turn of the century—a total enrollment in 1900 of 104.

Some miscellaneous Sunday School disbursements in the year 1901 included: periodicals \$4.32, picnic \$18.15, orphans \$4.00, refunded to Mrs. Clark's class \$1.13, cash on hand \$3.17.

Evidence that the Sunday School was on the right track in keeping its organization tight and functioning, comes from a 1902 reference to "a Sunday School teachers meeting." The number present was not given, but we have an idea the number would compare favorably to the number present at our last one (in April of 1960).

Cost of Sunday School literature for the past six months, was reported as \$8.48 (a dollar went a long way in 1903) and regular donations to the Orphanage were being reported. The previous quarters collections amounted to \$42.00.

A 1904 entry reported a quarter's collections as \$47.26 and added, "Three dolls for the Orphanage, \$3.40."

In 1907 the church building in which we attend today was built and the Sunday School was happy about it because of the increased room which would be afforded.

In 1910 Herbert Dorroh took over as General Secretary. Mr. Dorroh was to serve many years before retiring in 1955.

Enrollment of our Sunday School was listed as 102 with an average attendance of 78 in 1917. This is slightly less than the enrollment in 1900 but we are sure the exodus of men to the battle-fields of France contributed to this decline.

A total of \$160 was expended in 1932 for Sunday School and BYPU literature.

General Officers and workers in the Sunday School for 1932 were as follows:

Superintendent _____ Dr. L. B. Morris

Adult Superintendent _____ L. L. Martin

Secretary _____ Robert Jackson

Other workers were J. Y. Pierce, W. P. Chancellor, E. B. Boyd, E. L. Hobby, Mrs. Mark Richardson, Mrs. John Rogers, Mrs. L. L. Martin, Mrs. W. M. Jones, Mrs. Sam Steele, Miss Carrie Hibler Jones, Mrs. T. W. Crigler, Jr., Mrs. A. A. Senter, Ethel Trimble, Ethelyn Campbell, Mrs. E. D. Hunter, Mrs. Ed Owens, Mrs. H. E. Dorroh, Elise Hicks, Eugene Williams, Miss Celah Morris, Mrs. R. D. Pearson and Mrs. George Ogden.

Teachers and workers in 1932 were:

Bible Class E. B. Boyd

Men's Class _____ E. L. Hobby

TEL Class _____ Mrs. Mark Richardson

CWS Class _____ Mrs. W. M. Jones

Advanced _____ Sam Steele

Young Men's _____ L. L. Martin

Intermediate Girls _____ Miss Carrie Hibler Jones

Intermediate Boys _____ Mrs. T. W. Crigler, Jr.

Junior Teachers _____ Mrs. A. A. Senter

Ethel Trimble

Ethelyn Campbell

Beginners _____ Mary Lillian Peters

Primaries _____ Mrs. John Rogers

Mrs. E. D. Hunter

Cradle Roll Mrs. Ed Owens

Mrs. H. E. Dorroh

Pianist Elise Hicks

Enrollment reached 120 in 1934 and gifts totaled \$120.00. Enrollment climbed to 130 in 1935, which was the 100th anniversary of the founding of our church. Dr. Morris was Superintendent of

the Sunday Schools and wrote a nice article in The Macon Beacon about the School and its progress.

A committee named "to cooperate with the pastor and Sunday School Superintendent to get Sunday School officers and teachers" was composed of R. M. Spaulding, Mrs. Melvin Van Zandt and Mrs. E. D. Hunter.

Enrollment reached 133 in 1938.

In 1939 Rev. R. D. Pearson and family moved out of the old pastorium in the month of October and into their own home on North Street where they live today. This afforded the Sunday School room in which to expand, but not for a year. The pastorium was rented during the 1939-40 church year but in the summer of 1940 decision was made to use it for Sunday School purposes. At the end of that church year, several classes moved into it.

The Bible class, an older men's class, had an enrollment of 17 in 1941. Enrollment of the CWS class was 18, the TEL class 9 and the Agogo class 17.

The enrollment of the Sunday School had climbed to 209 by 1946.

For the year 1947-48, Sunday School officers were:

Superintendent	Bernard Senter
Adult Superintendent	Frank Hurst
Secretary	H. E. Dorroh

No Adult Teachers were listed, but those in charge of the lower departments were: Intermediate, Mrs. Carl Simpson; Junior, Mrs. Lester Adams; Primary, Mrs. L. L. Martin; Beginner, Mrs. L. B. Walton; Home Department, Mrs. D. E. Lusk; and Cradle Roll, Mrs. T. S. Boggess, Jr.

Enrollment reached 248 in 1949.

In 1950 Glenn Merrill was hired as educational director and was helpful in the operation of our Sunday School. The Homemakers Class was organized.

Enrollment of the Adult Department was 85. Other enrollments were: Young People 9, Intermediate 17, Junior 32, Primary 30, Beginner 10, and Nursery 14.

The Educational Annex was completed in 1951 and dedicated on September 16, 1951.

At the time of its dedication it was said that the building had a Bible School capacity of 350. However, we are finding it crowded today, with an enrollment of 329 and an average attendance of around 185. This, too, with two classes still meeting in the main church building.

The Sunday School today is sorely in need of expansion room. In nine years it has outgrown a facility which was believed sufficient to take care of our needs for many more years than nine.

The staff of the 1951-52 Sunday School year was:

Superintendent	Frank Hurst
Adult Superintendent	Bernard Senter
Secretary	H. E. Dorroh
Agogo Teacher	C. A. Barge
TEL Teacher	Mrs. Fletcher Jackson
CWS Teacher	Mrs. E. B. Senter
Homemakers Teacher	Carlos Fulton

YOUNG PEOPLE—Superintendent, John Gates; teachers, T. W. Crigler, Jr. and Mrs. Carl Simpson.

INTERMEDIATE—Superintendent, Miss Mercede Jackson; teachers, Mrs. Julian Chancellor and Mrs. Earnest Davenport.

JUNIOR—Superintendent, Evan Dossett; teachers, Mrs. Luther Glenn, Mrs. M. H. Davis, Mrs. Evan Dossett, Mrs. Lucy Green.

PRIMARY—Superintendent, Mrs. L. L. Martin; teachers, Mrs. T. W. Crigler, Jr., Mrs. John Gates, Mrs. R. D. Pearson; secretary and organist, Mrs. Essie Mae Hunter.

BEGINNER—Superintendent, Mrs. L. B. Morris; teacher, Mrs. Joe Morton.

NURSERY—Superintendent, Mrs. T. S. Boggess, Jr.; assistants, Mrs. Audie Sumrall, Mrs. Paul Murray, Mrs. Theodore Hill, Mrs. Lamar Kynard.

MUSIC—organist and music leader, Mrs. W. W. Whitten, assistants, Virginia Ann Lusk and Vanna Mac Dossett.

The year 1955 marked the arrival of the Rev. Ivor L. Clark as our pastor, succeeding the Rev. R. D. Pearson who had retired. Our Sunday School enrollment had climbed to 236.

At the beginning of the 1955-56 year, the church voted to adopt the Unified Budget and finance the church through the Sunday School. Records revealed a short time later that church income increased twenty-five percent.

In 1956-57 the Nursery was air-conditioned. The generosity of Dr. Morris made this possible without cost to the church. He donated the use of a room unit.

In 1958-59 the church voted to grade the Adult Department and formed classes as follows:

MEN		WOMEN	
Builders	Age 25-35	Homemakers	Age 25-35
Fellowship	Age 36-50	Ruth	Age 36-45
Agogo	Age 51 up	CWS	Age 46-59
		TEL	Age 60 up

Prior to this reorganization there were only four adult classes: one for men, the Agogo; two for women, the CWS and the TEL; and one mixed class for young married couples, the Homemakers Class.

In 1959-60 the church inserted an item of \$1000.00 into the budget for expenditure for literature for the Sunday School and BTU. This was a far cry from the \$16.25 handed to Bro. Rives back in 1869 for expenditure for Sunday School supplies.

Our enrollment for the 1959-60 year stood at 329 on April 1, 1960.

The month of October 1959 marked what was probably the outstanding achievement of our Sunday School to date—the attainment of The Standard of Excellence. It took a month of concentrated activity and study and would not have been possible, of course, without the solid background of improvement in attitude and spirit and hard work which had taken place in our Sunday School over the past few years.

It is fitting that this feat should have been accomplished during the 125th anniversary year of the founding of our church.

In order to attain The Standard of Excellence, our Sunday School had to do many things within the short space of 30 days.

We had to increase our enrollment from 298 to 322.

Initiate a program of visitation, instruct and exhort pupils and teachers to use Bibles more often, urge pupils to commence a program of daily Bible readings.

During the month an average of 75% of those present remained for preaching services. This was 5% above the required minimum.

A monthly worker's council was begun each first Wednesday night prior to prayer meeting.

Other miscellaneous things were necessary, among them the presentation in General Assembly each Sunday morning of a denominational cause to the Sunday School, thus familiarizing those attending with the things our denomination seeks to further.

Special Recognitions Our church received special recognition at the Mississippi Baptist Sunday School Convention Meeting in Meridian in March, 1960. We were honored as one of eighteen

churches in Mississippi having Standard Sunday Schools and we were in the top five churches in the state in Training Awards in Category 17 (the Sunday School Category) in the church Study for Teaching and Training for October-January. Our pastor, Bro. Clark, received recognition for having completed 95 Study Course books in a period of six months.

The 1959-60 Working Staff

Superintendent _____ Broox Sledge
 Assistant and Adult Supt. _____ Randolph VonKohn
 General Secretary _____ Miss Lillie Clemens
 Assistant Secretary _____ Evan Dossett

Adult Department

Superintendent _____ Randolph Von Kohn
 Pianist _____ Miss Lallie Dorroh
 Song Leader _____ L. L. Martin
 Homemakers Class _____ Mrs. John Thompson
 Builders Class _____ Tom White Crigler, Jr.
 Ruth Class _____ Mrs. Leon Walker
 Fellowship Class _____ Leon Walker
 CWS Class _____ Mrs. Joe Avery
 TEL Class _____ Miss Fannie May
 Agogo Class _____ Arvard Koon

Young People's Department

Superintendent _____ Miss Nancy Len Martin
 Assistant Superintendent _____ Hugh Davis
 Girls Class _____ Mrs. Lester Adams
 Boys Class _____ Jimmy Harris
 College Class _____ Mrs. Frank Hurst
 Assistant _____ Mrs. Annice Chancellor

Intermediate Department

Superintendent _____ Howard Cobb
 Assistant Superintendent _____ Tommy Barnett
 Boys Class _____ Malcolm Kendrick
 Girls Class _____ Mrs. R. B. Harvey
 Boys Class _____ Julian Chancellor
 Girls Class _____ Mrs. Carolyn Reeves

Junior Department

Superintendent _____ Raymond Hurst
 Assistant Superintendent _____ Mrs. L. B. Morris
 Age 9 Teacher _____ Mrs. Howard Nester
 Age 9 Teacher _____ Al Wooten
 Age 10 Teacher _____ Mrs. Jerry Harris

Age 11 Teacher.....Mrs. Allen Hunter
 Age 12 Teacher.....Allen Hunter
 Substitute.....Miss Nina Boswell
 (Mrs. Nester moved to Meridian and Mr. Wooten took over her class.)

Primary

Superintendent.....Mrs. L. L. Martin
 Secretary and Pianist.....Mrs. E. D. Hunter
 Teacher.....Mrs. C. W. Cotton
 Teacher.....Mrs. Margie Flora
 Teacher.....Mrs. T. W. Crigler, Jr.
 Teacher.....Mrs. Joy Peters
 Assistants.....Mrs. Hazel Barnett and Mrs. Arnell Dossett
 (Mrs. Martin was injured early in the church year and Mrs. Audine Clark, wife of the pastor, took her place until the last week in March.)

Beginner Department

Superintendent.....Mrs. Edna Gilliland
 Assistant Superintendent and Pianist.....Mrs. W. R. Bray
 Assistant.....Mrs. G. E. Fraley

Nursery Department

Superintendent.....Mrs. Mildred Staten
 Assistant.....Mrs. Ruth VonKohn
 Assistant.....Mrs. Mary Anderson

Cradle Roll Department

Superintendent.....Mrs. Bess Robbins

Extension Department

Superintendent.....Mrs. Broox Sledge
 Secretary.....Mrs. Kate Nolen
 Visitor.....Mrs. Toxey Aultman
 Visitor.....Mrs. Edith Klaus
 Visitor.....Rev. R. D. Pearson

Sunday School Superintendents Through The Years

The first superintendent of whom we have record is James H. Rives in 1869. Then our records jump to 1883 and 1884 when H. L. Jarnigan served.

Other superintendents, with omissions where we have no record, were as follows:

1885 through 1886—W. F. Redwood

1887 through 1888—J. Lee Ford

1889—W. F. Redwood
1890 through 1893—T. W. Brame
1894 through 1903—Z. T. Dorroh
1904 through 1905—E. B. Boyd
1906 through 1907—Z. T. Dorroh
1908—E. B. Boyd
1910 through 1918—Z. T. Dorroh
1919 through 1922—I. L. Dorroh
1923 through 1925—Dr. L. B. Morris
1926 through 1927—A. A. Senter
1928 through 1937—Dr. L. B. Morris
1938—W. R. Little
1939 through 1943—T. W. Crigler, Jr.
1944 through 1946—L. L. Martin
1946-47 through 1947-48—Bernard Senter
1948-49 through 1954-55—Frank Hurst
1955-56 through 1956-57—Jim Robbins
1957-58—Leon 'Red' Walker
1958-59—Evan Dossett
1959-60—Broox Sledge
Adult Superintendents serving the past few years were:
1955-57—Evan Dossett
1957-58—Jimmy Harris
1958-59—Jim Robbins
1959-60—Randolph VonKohn

Sunday School Secretaries

Some of our early secretaries were E. B. Boyd (1899-1901), R. B. Redwood (1902), and Mr. Boyd again from 1903 through 1905.

We have no record of who served between 1905 and 1930, but Mrs. Herbert Dorroh says that when she and Mr. Dorroh were married in 1910 he was Sunday School Secretary, so we think it reasonable to assume that Mr. Dorroh served many of the years in this period from 1910 to 1930.

J. Y. Pierce was secretary in 1931 and Robert Jackson served in this capacity from 1932 through 1935. Mr. Dorroh took over again in 1936 and served until the end of the 1954-55 church year. The church honored Mr. Dorroh for his long service when he and Mrs. Dorroh and their son, George, moved to Columbus in 1959.

Mrs. Carl Simpson served as secretary in 1955-56 and 1956-57. Julius Klaus served 1957-58.

Miss Lillie Clemens took over in 1958-59 and is the secretary at present (1959-60).

BRIEF ADULT CLASS HISTORIES

Ladies Classes

HOMEMAKERS CLASS: This class was organized in 1950 to fill the need for a class for young married couples. Five were enrolled originally but the enrollment had grown to 14 at the end of the year.

The class first met in the old pastorium, then moved into the room outside the pastor's study and later into the choir room. When the educational building was completed the class moved into it the following year and finally into the room behind the baptistry where it met for several years until the grading of the Adult Department at the beginning of the 1958-59 church year.

At this time the class changed from a mixed class to a class for ladies and moved back into the educational building. The class enrollment had reached 56 by 1956 and the need for making two classes from it had been quite evident for some time.

The class' first teacher was T. S. Boggess, Jr., followed by Carlos 'Buddy' Fulton, R. M. Spaulding and Mrs. Margaret Adams. Mrs. Adams had the longest tenure, teaching the class from 1952-53 through 1957-58. When the class was made into a ladies class 25-35, Mrs. Jean Thompson was elected teacher. She taught in 1958-59 and is teaching now (1959-60).

RUTH CLASS: Created 1958-59. Taught both years by Mrs. Leon Walker.

CWS CLASS: Originally organized sometime prior to 1920 as a class for young ladies. One early teacher was Mrs. W. M. Jones. The class ceased to function in the middle twenties but was revived after Rev. R. D. Pearson came to our church in 1927.

E. D. Hunter taught the class from 1928 until his death in 1941.

Mrs. A. A. Senter took over at Mr. Hunter's death and taught through 1954-55. Mrs. Joe Avery is the present teacher, having begun her duties in 1955-56.

The class was named for Mrs. Callie W. Snowden (her initials: C. W. S.). Mrs. Snowden was one of the early teachers of the class.

TEL CLASS: In the earlier days of our church, this class was known as the Ladies Bible Class. The name "TEL" first appeared in our church records in 1939. One of the early teachers was Iva

Dorroh. Others have been Mrs. A. A. Senter from 1923 through 1928 and Mrs. Mark Richardson from 1929 through 1938.

Mrs. T. F. Jackson, Sr. also taught the class for several years as did Mrs. G. W. Legan.

Teacher since 1955-56 has been Miss Fannie May, the present teacher.

The origin of the class name is found in the scripture reference, II Tim. 1:5, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice; and I am persuaded that in thee also." The first letters of the words, Timothy, Eunice and Lois: hence, TEL.

Men's Classes

BUILDERS CLASS: 1958-59 teacher was Toxey Aultman. 1959-60 teacher, T. W. Crigler, Jr., Class created 1958.

FELLOWSHIP CLASS: 1958-59 teacher was J. Marion Legan. 1959-60 teacher, Leon 'Red' Walker. Class created 1958.

AGOGO CLASS: First called by this name in 1937, but several men's classes, which no longer exist, pre-dated the Agogo class.

No records of our men's adult classes exist prior to 1930 and precious few after that date.

Rev. R. D. Pearson says that when he came here in 1927 there was only one men's class, called simply: The Men's Class.

The teacher at that time was Iva Dorroh.

County Agent E. L. Hobby taught this class from 1930 through 1933 and R. M. Spaulding taught in 1934 and 1935. The class acquired the name, "Brotherhood Class," sometime around 1936 and Rev. Pearson was teacher for a couple of years along about this time.

In 1937 a group of the younger men from this class formed the Agogo Class, the name (a Greek word meaning "leaders of men") being given the class by Rev. Pearson. Bode Hughes was the first teacher, assisted by T. W. Crigler, Jr. The next year Mr. Crigler did the teaching and Mr. Hughes was his assistant.

Rev. Pearson, Frank Hurst and R. M. Spaulding took turns teaching the Brotherhood class until it merged into the Agogo Class sometime between 1940 and 1945—probably as a result of many of our men being gone into the Armed Forces.

L. L. Martin taught the Agogo class for a few years until R. M. Spaulding took over as regular teacher in 1941. Mr. Spaulding taught until 1950-51.

C. A. Barge taught the class from 1950-51 until 1954-55 and through part of 1955-56 when Leon Walker took over. Mr. Walker

continued to teach through 1956-57 but A. R. Koon became the teacher in 1957-58 and is with the class at the present time.

The older members of the class remember first meeting in the living rooms of the homes of T. W. Crigler, Jr. and Rev. R. D. Pearson, then later in the room in the northwest corner of the old pastorium and finally (as far as the old pastorium is concerned) on the side porch.

The class moved into the basement of the annex when it was completed in 1951.

Special Note

Another Ladies Class was in existence from the late 1920's until around 1941, when the teacher, E. B. Boyd, died. After this, for a year or so, several of the class members took turns teaching, but the class was composed of elderly women and as the Grim Reaper took toll of its members, the class had not the strength to keep going. The few remaining members joined the TEL group and the class was no longer in existence after 1942.

Vacation Bible School

This department of the Sunday School began shortly after Rev. R. D. Pearson came here in 1927. There was a school each year with possibly one or two exceptions.

A copy of a 1938 Baptist Record in Rev. Pearson's private files shows a picture of the VBS personnel and pupils, numbering more than 100, and Rev. Pearson says it was not unusual to have as many as 125 or 130 present in those days.

The Sunday School continues to promote VBS activity. Records show that we had 103 enrolled in 1957 with an average attendance of 93.

Largest Attendance

The largest number ever to be in Sunday School at one time was 244 on Easter Sunday, 1956.

Workers in Lower Departments

Our history would certainly be amiss if we failed to mention the several workers who have put in many years in the various departments.

Mrs. L. L. Martin, Mrs. R. D. Pearson, Mrs. T. W. Crigler, Jr., Mrs. E. D. Hunter, Mrs. Cal Owens and Mrs. L. B. Morris have all posted from 20 to 30 years of service to the Sunday School and the school salutes them and others who have put in lesser number of years but whose service is appreciated sincerely.

Long Attendance Strings

Sam Rowzee, enrolled in the Agogo Class, as of April 1, 1960 had a consecutive streak of attending Sunday School without missing for four years, five months and one week.

Sam started one streak in November of 1952 and went until October 15, 1955 without missing. Then, having to attend his father's funeral caused him to sever his string, which he started again on October 22, 1955. He has not missed since.

He almost had to miss February 14, 1960, when five inches of snow had the roads in almost impassable condition. Classmates Evan Dossett and Jim Robbins put chains on a pickup truck and went out and brought Sam to Sunday School.

All his attendance has been at the Macon Baptist Church.

Mrs. Edna Gilliland moved here from West Point in August of 1959. She started a Sunday School streak on July 1, 1949 at the West Point First Baptist Church and on April 1, 1960 had an unbroken string of ten years and nine months. She has attended Sunday School in 12 different states while compiling her string.

1960 Class Rolls

We conclude our Sunday School history with complete rolls of each class:

Cradle Roll Department

Mrs. Jim Robbins Superintendent

*Child**Parents*

Millard David Bragg Son of Mr. and Mrs. Bobby Bragg
 Elsie Ann Butler Daughter of Mr. and Mrs. Billy Butler
 Nelisa Joy Craig Daughter of Mr. and Mrs. Carl Craig, Jr.
 James Windham Daniel Son of Mr. and Mrs. J. C. Daniel
 Jessie J. Green, Jr. Son of Mr. and Mrs. Jessie Green, Sr.
 Nelson Christian Jensen Son of Mr. and Mrs. Eugene Jensen
 Martha Lane Whitehead and

Myra Nell Whitehead, Daughters of Mr. and Mrs. Joe Whitehead

NURSERY DEPARTMENT

Mrs. Charles Staten Superintendent

Workers: Mrs. W. C. Anderson, Mrs. Randolph
 VonKohn and Mrs. Al Wooten

*Child**Parents*

Gena Jensen Daughter of Mr. and Mrs. Eugene Jensen
 Philip McGuire Son of Mr. and Mrs. Fil McGuire
 Paula Gayle Anderson Daughter of Dr. and Mrs. Walter Anderson
 Peggy Thompson Daughter of Mr. and Mrs. John Thompson
 Stanley Bray Son of Mr. and Mrs. W. R. Bray

Bobby Bragg	Son of Mr. and Mrs. Bobby Bragg
Patricia Wooten	Daughter of Mr. and Mrs. Al Wooten
Prentiss Chancellor	Son of Mr. and Mrs. Julian Chancellor
Mike Harvey	Son of Mr. and Mrs. Kenneth Harvey
Jay Kilpatrick	Son of Mr. and Mrs. A. J. Kilpatrick
Fran Butler	Daughter of Mr. and Mrs. Billy Butler

Beginner Department

Mrs. Charles Gilliland Superintendent

Workers: Mrs. G. E. Fraley and Mrs. W. R. Bray

Child

Parents

Debbie Boykin and

Larry Boykin Children of Mr. and Mrs. Oscar Boykin

Junior Bray Son of Mr. and Mrs. W. R. Bray

Dell Chancellor Daughter of Mr. and Mrs. Julian Chancellor

Bubba Fraley Son of Mr. and Mrs. G. E. Fraley

Lynn Fraley Daughter of Mr. and Mrs. G. E. Fraley

Becky Gilliland..... Daughter of Mr. and Mrs. Charles Gilliland, Jr.

Mike Peters and

Johnny Peters Sons of Mr. and Mrs. John Peters

Sue Staten Daughter of Mr. and Mrs. Charles Staten

Bobby Thompson Son of Mr. and Mrs. John Thompson

Cindy Walker Daughter of Mr. and Mrs. Leon Walker

Jan Webb Daughter of Mr. and Mrs. Paul Webb

Randy VonKohn Son of Mr. and Mrs. Randolph VonKohn

Gary Hadaway Son of Mr. and Mrs. Emmett Hadaway

Ginny Sue McGuire Daughter of Mr. and Mrs. Phil McGuire

Primary Department

Mrs. L. L. Martin Superintendent

Mrs. Ivor Clark Subst. Superintendent

Workers: Mrs. A. J. Kilpatrick and Mrs. E. D. Hunter

Child

First Year Group

Parents

Mrs. C. W. Cotton, Teacher

Neal Anderson Dr. and Mrs. Walter Anderson

David Lindley Mr. and Mrs. A. L. Lindley, Jr.

Jay Chancellor Mr. and Mrs. Julian Chancellor

Gaylon Koon Mr. and Mrs. A. R. Koon

Annie Jean Whitehead Mr. and Mrs. Joe Whitehead

Neal Varner Mr. and Mrs. O'Neal Varner

Chris McGuire Mr. and Mrs. Fil McGuire

Second Year Group

Mrs. Earl Flora, Teacher

*Child**Parents*

Glen Harvey	Mr. and Mrs. R. B. Harvey
Billy Joe Varner	Mr. and Mrs. O'Neal Varner
Randy Daniel	Mr. and Mrs. J. C. Daniel
Marsha Ray Fraley	Mr. and Mrs. G. E. Fraley
Andy Kilpatrick	Mr. and Mrs. A. J. Kilpatrick
Dorothea Whitehead	Mr. and Mrs. Joe Whitehead
Linda Webb	Mr. and Mrs. Thomas Webb

Third Year Group

Mrs. John Peters, Teacher

Mrs. T. W. Crigler, Jr., Teacher

*Child**Parents*

Brenda Long	Mr. and Mrs. Richard Long
Beverly VonKohn	Mr. and Mrs. Randolph VonKohn
Clayton Anderson	Dr. and Mrs. Walter Anderson
Mike McGuire	Mr. and Mrs. Fil McGuire
Bill Chancellor	Mr. and Mrs. W. L. Chancellor
Johnny Thompson	Mr. and Mrs. John Thompson
David Walker	Mr. and Mrs. Leon Walker
Richard Harris	Mr. and Mrs. Jimmy Harris
Bobby Palmer	Mr. and Mrs. Bob Palmer

Junior Department

Raymond Hurst	Superintendent
Mrs. L. B. Morris	Asst. Superintendent
Miss Nina Boswell	Subst. Teacher

First Year Group

Mrs. Al Wooten, Teacher

George Futato, President	Johnny Webb
Vickie Perkins, Vice-President	Richard Wooten
Nancy Upchurch, Sect.	

Second Year Group

Mrs. Jimmy Harris, Teacher

Jean Upchurch, President	Bonnie Gilmore
Billy Rogers, Vice-President	David Hill
Margaret Barnett, Sect.	Vickie Sumrall
Betty Lou Avery	Ethel Whitehead

Third Year Group

Mrs. Allen Hunter, Teacher

Paul Webb, President

Sammy McDavid

Ricky Koon, Vice-President

Eugene Futato

James Ray Upchurch, Secretary

Roland Simpson

Fourth Year Group

Allen Hunter, Teacher

Rita Lindley, President

Diane Sumrall

Willie Whitehead, Vice-President

Nancy Sue Pritchett

Jane Harris, Treasurer

Alan Hurst

Bill Reeves, Secretary

Intermediate Department

Howard Cobb _____ Superintendent

Thomas Barnett _____ Asst. Superintendent

13-14 Year Boys, "Fishers"

Malcolm Kendrick, Teacher

*Child**Parents*

Bruce Barnett _____ Mr. and Mrs. Thomas Barnett

Larry Reeves _____ Mr. and Mrs. D. D. Reeves

Edward Staten _____ Mr. and Mrs. Charles Staten

Johnny Wooten _____ Mr. and Mrs. Al Wooten

John Floyd Harrell _____ Mr. and Mrs. John Floyd Harrell

Elmer Green _____ Mrs. Lucy Brown

Colbert Jones _____ Dr. and Mrs. J. W. Jones

13-14 Year Girls, "Golden Rule Girls"

Mrs. R. B. Harvey, Teacher

*Child**Parents*

Kay Daniel _____ Mr. and Mrs. J. C. Daniel

Martha Nell Upchurch _____ Mr. and Mrs. S. W. Upchurch

Margie Morris _____ Mrs. Earl Flora

Charlene Gilliland _____ Mr. and Mrs. Charles Gilliland, Jr.

Miriam Kendrick _____ Mr. and Mrs. Malcolm Kendrick

15-16 Year Boys

Julian Chancellor, Teacher

*Child**Parents*

Ted Hill _____ Mr. and Mrs. Theodore Hill

Lee Walker _____ Mr. and Mrs. Leon Walker

Thomas Cotton _____ Mr. and Mrs. C. W. Cotton

William Whitehead _____ Mr. and Mrs. Joe Whitehead

John Morris _____ Nephew of Mr. and Mrs. A. J. Kilpatrick

15-16 Year Girls

Mrs. D. D. Reeves, Teacher

*Child**Parents*

Judy Klaus	Mr. and Mrs. Julius Klaus
Cheryl Aultman	Mr. and Mrs. Toxey Aultman
Ibby Green	Mrs. Lucy Brown
Diane Skipper	Mr. and Mrs. Floyd Skipper
Carol Ann Chancellor	Mr. and Mrs. W. L. Chancellor

Young People's Department

Miss Nancy Len Martin Superintendent

Hugh Davis Asst. Superintendent

GIRLS: Mrs. Lester Adams, Teacher

Judy Klutts, President

Shirley Upchurch, Vice-President

Mary Lynn Perkins, Secretary

Betty Gilliland

Gail Alston

Charlene Green

BOYS: Jimmy Harris, Teacher

James William Jones, President

Mahlon Kendrick, Sect.

Jerry Fleming

Ancil Lindley

Tommy Marlow

Young People Away

Mrs. Frank Hurst, Teacher

Dan Cotton

Jerry Cotton

Libba Prince

Ann Hunter

Judy Sledge

Bill Lantz

Tommy Goodwin

Nina Boswell

Dot Smith

Linda Culpepper

Ann Klaus

Linda Chancellor

Charlotte Ogden

Bienville Skipper

Adult Department

Randolph VonKohn Superintendent

MEN'S: Builders, Age 26-35

T. W. Crigler, Jr., Teacher

Ed Gore, Assistant Teacher

John Peters, President

Eugene Jensen

James K. Robbins, Vice-Pres.

James Upchurch

O'Neal Varner, Sect.
 Bob Palmer
 A. J. Kilpatrick

Kenneth Harvey
 Gene Ogletree
 William M. Butler

MEN'S: Fellowship, Age 36-50

Leon Walker, Teacher
 Tommy Barnett, President
 Davis Nolen, Vice-Pres.
 Julius Klaus, Sect.
 Pete Reeves, Treas.
 Al Wooten
 Charles Staten
 Ed Gore

Dr. Walter Anderson
 S. O. Perkins
 R. B. Harvey
 Audie Sumrall
 Richard Long
 Toxey Aultman
 Ed Gore

MEN'S: Agogo, Age 51 up

Arvard Koon, Teacher
 J. G. Alston, President
 W. W. Whitten, Vice-President
 Paul Graham, Sect.
 Jim Robbins
 Wiley Lantz
 J. C. Daniel
 Johnny Heard
 A. W. Sullivan
 J. L. Harris
 Jere Clemens
 Perry McRae
 O. C. Moor
 John Gillis
 Bill Rogers
 Sterling Floore

L. L. Martin & Frank Hurst, Assistants
 N. C. Jensen
 J. H. Jernigan
 D. M. Sledge
 S. S. Cotton
 W. C. Carpenter
 A. L. Lindley
 T. F. Harper
 T. J. Prince
 C. E. Brown
 W. P. Chancellor
 Hugh Davis
 Mays Hunter
 James Goodwin
 Sam Rowzee
 J. E. McDavid

WOMEN'S: Homemakers, Age 25-35

Mrs. Jean Thompson, Teacher
 Mrs. Virginia McGuire, President
 Mrs. Inez Hurst, Vice-Pres.
 Mrs. Betty Robbins, Treas.
 Mrs. Janice Persons, Sect.
 Mrs. Elaine Upchurch
 Mrs. Linda Jensen

Mrs. Nona Boykin
 Mrs. Margaret Lindley
 Mrs. Bertha Long
 Mrs. Constance Harvey
 Mrs. Annice Chancellor
 Mrs. Pauline McNeil

WOMEN'S: Ruth, Age 36-45

Mrs. Leon Walker, Teacher	Mrs. Nannie G. Simpson, Assistant
Mrs. Jean Webb, President	Mrs. Frances Aultman
Mrs. Hazel Sledge, Vice-Pres.	Mrs. Hazel Barnett
Mrs. Mary Alice Morton, Sect-Treas.	Mrs. Sara Cobb
Mrs. Lucille Chancellor	Mrs. Ann Futato
Mrs. Christine Goodwin	Mrs. Mary K. Hill
Mrs. Ina Lee Harrell	Mrs. June Koon
Mrs. Lucille McRae	Mrs. Lucy Brown
Mrs. Kate Nolen	Mrs. Mary E. Pritchett
Mrs. Elizabeth Ridings	Mrs. Ruby Sumrall
Mrs. Beatrice Perkins	

WOMEN'S: CWS, Age 46-59

Mrs. Joe Avery, Teacher	Mrs. Wiley Lantz, Substitute
Mrs. Malcolm Kendrick, President	Mrs. A. M. Aust
Mrs. Ed. Gore, Vice-Pres.	Mrs. W. M. Butler
Mrs. Jim Robbins, Sect-Treas.	Mrs. Jewel Boyd
Mrs. C. G. Cotton	Mrs. Evan Dossett
Mrs. S. S. Cotton	Mrs. John Gillis
Mrs. Hugh Davis	Mrs. J. L. Harris
Mrs. W. H. Harvey	Mrs. J. W. Jones
Mrs. J. L. Klaus	Mrs. J. E. McDavid
Mrs. Frank Poulion	Mrs. Bill Rogers
Mrs. Floyd Skipper	Mrs. Wade Smith
Mrs. W. W. Whitten	

WOMEN'S: TEL, Age 60 up

Miss Fannie May, Teacher	Mrs. Church Carpenter
Mrs. Mary K. Little, President	Mrs. W. P. Chancellor
Mrs. D. M. Sledge, Vice-Pres.	Mrs. Jere Clemens
Mrs. M. H. Davis, Sect.	Mrs. L. C. Cline
Mrs. R. M. Currie	Mrs. J. H. Gilmore
Miss Lallie Dorroh	Mrs. S. F. Hill
Mrs. T. F. Jackson, Sr.	Mrs. N. C. Jensen
Mrs. J. L. Klaus, Sr.	Mrs. Dell McIntosh
Mrs. M. B. McLemore	Mrs. Ed M. Murphey
Mrs. J. H. Newton	Mrs. M. E. Ray
Mrs. Annie Mae Reeves	Mrs. G. M. Richardson
Mrs. Ernest Wherry	Mrs. Sadie White

Extension Department

Mrs. Broox Sledge.....Superintendent

Workers: Rev. R. D. Pearson, Mrs. Edith Klaus,

Mrs. Frances Aultman, Mrs. Kate Nolen

Lester Adams

Mrs. Lucille Peden

Mrs. Cinnie Boswell

Paul Webb

Vernon Boswell

Mrs. Sara Mullaney

Mrs. Roy Clearman

Mrs. Vera Lever

Miss Louise Goodwin

Miss Emily Clemens

Mrs. Ella Pearl Hill

Mrs. C. E. Brown

W. M. Hunter

Dr. L. B. Morris

Mrs. Velma Hance

Carl Craig, Jr.

Mrs. T. F. Jackson

Clyde Culpepper

Mrs. Evelyn McLemore

Rev. R. D. Pearson

Mrs. Joe McNeil

Mrs. R. D. Pearson

Miss Ann O'Neil

Miss Ann Vernon

Mrs. Betty Palmer

Mrs. Blake Johnson

Herbert Ray Peden

Mrs. O'Neal Varner

Mrs. Frances Sturch

CHAPTER EIGHT

Women's Work

By Mrs. L. L. Martin

No Baptist church history is complete without a report of the women's work. To paraphrase a familiar poem:

"Not without their wondrous story
Can be writ the church's glory,
In the record of their years
Many a noble name appears
Love and labor of their tears."

The first organization of the women of the Macon Baptist Church was known as the "Ladies Sewing Society." There is no record to show when this group was organized.

The earliest account of special work by this group was recorded in the church minutes: "Macon church met in conference, Saturday before the third Sabbath, January 1843, our pastor present; agree that we receive the bell presented by the Ladies Sewing Society, and tender the ladies our thanks, and there be a committee consisting of Brethren Buck, Hunter, Colbert, Moore and Shipman to receive the bell and make arrangements to have it put up."

Saturday, January 1846: "On motion of the treasurer; Resolved that the \$12.50 received for the old church bell last year be allowed to revert to the Ladies Sewing Society." The Society presented the

bell purchased in Cincinnati for \$135.00, which on motion was received."

The following is a copy from the minutes of the presentation of the bell, ordered recorded January 17th, 1846: "We, the undersigned of the Baptist belief, in connection with the Sewing Society, beg leave to present to the Baptist Church a bell which has been purchased by Dr. David Buck for \$135.00 in Cincinnati."

Officers for the year were: Mrs. M. Buck, President; Mrs. B. Grant, Vice-President; Mrs. R. McLellan, Secretary, and Mrs. E. M. Buck, Assistant Secretary.

The officers for the year 1845 were: Mrs. M. Buck, president; Mrs. E. Moore, Vice-President, and Mrs. E. Buck, Secretary.

Members at that time were: Mrs. M. H. Sanders, Mrs. F. Grant, Miss E. Lilly, Miss M. Kirk, Miss C. Atterbury, Miss P. Kidd, Miss E. Kidd, Mrs. Greer, Mrs. Massey, Mrs. Kirk, Miss G. Hunter, Miss P. Hunter, Miss E. Hunter, Mrs. Sadler and Miss Shipman.

The women's work of the church was disorganized during the War Between the States, and whatever work they accomplished is not recorded. The basement of the church was used as a hospital, and a movement was started to establish a school for the orphans of soldier members who died in defense of the Southern cause. Many of the women of the church worked faithfully helping to care for the wounded soldiers, and later in the school. During all these years women were working side by side with the men in all benevolent and mission programs. Occasional reference to the assistance of the women is made in conference minutes. "The cry of the missionary, the appeal of our institutions of learning never fails to touch her warm heart."

The Missionary Society was reorganized after the war, in the year 1872. Evidently it was a hard struggle. In 1882 it was again reorganized by Mrs. D. M. Nelson. Mrs. Jesse Buck was elected president. The records show that in 1884 the Society decided to have the basement of the church repaired. A committee was appointed by Pastor VonKohn consisting of Mrs. J. H. Buck, Mrs. J. W. Holbrook, Mrs. J. C. Jones and Mrs. James Clemens.

A picture taken in 1890 or 1891 which appears elsewhere inscribed as Macon Baptist Missionary Society or Sewing Society includes the following members: Mrs. Eloise Ferguson, Mrs. John Jones, Miss Mollie Hodges, Mrs. Noah Scales and Mrs. Lee Ford.

The first statistical report on woman's work found in the church minutes was:

"Ladies Missionary Society for third quarter, 1900:

Box to Missionaires	\$77.00
Box to Orphans	5.00
Freight on box	3.25

By. Mrs. F. A. Scales"

And for the fourth quarter, 1900, the report was as follows:

Christmas offering	\$ 5.75
Self denial	3.25
Box to missionary	54.23
Parsonage fund	129.25
TOTAL	192.48

Signed,

Mrs. F. A. Scales, Secretary

Mrs. A. E. Buck, President

This interesting notice appeared in The Macon Beacon on May 11th, 1901: "On May 16th, at the Baptist Church, Miss Annie Armstrong of Baltimore will visit and hopes to meet all ladies who are interested in missionary work. Miss Armstrong's fame precedes her as a worker in this cause, and no doubt she will make the meeting a very interesting one. Don't forget the date!"

Soon after Rev. Hugh M. King became pastor in 1907 he requested the ladies to divide the Missionary Society into two groups; the young women in one group and the older women in the other. He stated that as long as they functioned in one organization, either the older women or the younger women would do all the work. Old records refer to the two societies as the Senior Missionary Society and the Junior Ladies Aid Society.

The following are some of the members of the Senior Society: Mrs. Noah Scales, Mrs. N. E. Moore, Mrs. Irene Clark, Mrs. T. W. Brame, Mrs. C. B. Dorroh, Mrs. J. P. Hunter, Mrs. Wyatt Jones, Sr., Mrs. L. C. Cline, Mrs. Z. T. Dorroh, Mrs. Lucy Sessions, Mrs. Della Dupree, Mrs. Ida Tynes Harvey, Mrs. Minnie Clemens, Mrs. Callie Snowden, Mrs. Connie Owens, Mrs. Jesse Buck, Mrs. Shelton Thomas, Mrs. J. W. Holbrook and Mrs. Thomas Lee Ford. Mrs. J. E. Hibbler, Mrs. Sam Heard joined later, and possibly others.

Mrs. T. W. Crigler, Sr., in her brief history of the work of the women written in 1935 at the time of the centennial celebration, had this to say of this group: "The lives of these consecrated and beloved Christian women will ever be an inspiration to us. They worked ardently in all Christian endeavors, and were strong supporters of the missionary program. Mrs. Della Dupree supported a native missionary on the foreign field for a number of years."

Mrs. W. W. Shannon, Mrs. Iva Dorroh, Mrs. Ed. Murphey, Mrs. T. W. Crigler, Sr., Mrs. H. M. King, Mrs. W. L. Shannon, Mrs. Henry Owens, Mrs. J. L. Klaus, Mrs. E. B. Boyd, and perhaps others were members of the Junior Ladies Aid Society.

In 1909 when the present church was occupied, the Society gave the large, stained glass window on the east wall of the sanctuary, at a cost of \$500.00. Mrs. W. W. Shannon was secretary-treasurer at this time. The window is in three divisions; the center depicts Jesus standing at the door knocking; on the left is a scene "Born in Bethlehelem" and on the right "On Cavalry." This window creates a reverent and worshipful attitude in all who see it.

The following items are quoted from The Macon Beacon of March 3rd, 1911: "The Baptist Ladies Missionary Society renovated the Baptist parsonage, spending more than \$200.00 in the undertaking. The inside walls were repapered and painted. A water works system was installed, the plumbing was done by Mr. John McDavid and is said to be a particularly fine piece of workmanship."

August 25th, 1916: "Missionary Society meets. The ladies of the Missionary Society of the Baptist Church were entertained in a most delightfully novel manner at the home of Mrs. D. S. Barclay on Monday afternoon. Curiosity-arousing little missives bearing a scarlet seal had found their way to the many members during the previous week. Mrs. Barclay in her own sweetly gracious way, welcomed the guests into the sitting room made cool and inviting by (electric) summer breezes and soft tones, both of color and of sound. The musical program was indeed a rare treat, creating an atmosphere for the right understanding and enjoyment of each selection by brief, interesting descriptions of what each was intended to express.

"Since the leading feature of the program was to be a contest on 'Women of the Bible' each thought introduced suggested the womans atmosphere. Mrs. Della Dupree won the Bible woman contest; Mrs. Irene Clark, the contest on familiar hymn tunes by woman writers. Each winner was presented with a beautifully illustrated pocket Testament. Program: Several musical selections were rendered including piano solos and duets by Mrs. Barclay and Miss Nannie Warren Jones; cello solos by Mrs. Barclay and vocal numbers by Dr. and Mrs. Barclay. These were interspersed by the two contests mentioned above."

In the 1917 minutes of the two societies, they are referred to as the Senior Missionary Society and the Royal Service Society. Quot-

ing from the minutes of 1917: "Conference was called at prayer meeting. The following reports were read and approved and ordered spread on the minutes, towit; Report for the Senior Missionary Society for November 1917:

Box and cash for orphanage	\$83.70
Cash for old ministers	10.00

Total	93.70
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Mrs. Nannie E. Moore, Secretary.

Report of Royal Service Society for November 1917:

Judson Memorial	25.00
Foreign Missions	8.15
Christian Education	2.00
Home Uses	20.70

Total	55.85
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Mrs. Mark Richardson, President

Mrs. W. W. Shannon, Secretary-Treasurer"

During the trying period of the First World War both societies cooperated in all patriotic endeavors consistent with their Christian principles. They gave one day each week to Red Cross work. Mrs. Ed. M. Murphey was decorated for her ardent, faithful work for the Red Cross.

The following are some interesting quotes from The Macon Beacon of the early nineteen twenties with regard to the work of the Missionary Society:

October 1920: "The Royal Service Society of the Baptist Church will meet Monday afternoon at 1:30 at the home of Mrs. W. L. Shannon to sew for the orphans."

October 1921: The Noxubee County Association was organized.

February 1922: "The Missionary Society met for an all day meeting for the March Week of Prayer or Self Denial week, in the home of Mrs. E. Wherry. Twenty one members were present. Quite a nice sum was realized."

October 1922: "The Y. W. M. S. extended hospitality to the Society of Older Ladies, known among them as the Mother Society in an all day meeting at the home of Mrs. W. W. Shannon. This week is being observed by the church as the Week of Prayer, and the all day service given by the young ladies was devoted to this."

June 11th, 1926: "The District Meeting of the Baptist Mis-

sionary Union met in Macon last week end. There were delegates from seventeen counties. In spite of heavy rains the attendance was large. Miss Fannie Traylor of Jackson, Mississippi, Miss Martha Sullinger of Henderson, North Carolina, Miss Mayme Slaughter, of Jackson, Mississippi and Mrs. H. S. Yawn of Picayune, Mississippi were present. The meeting opened on Thursday night. A pageant was presented by Mrs. J. P. Styles of Brookville. The business meeting was on Friday. Mrs. E. R. Simmons of Meridian, aided by the local president, Mrs. A. A. Senter, presided. At noon on Friday a lovely lunch was served at the parsonage."

April 1928: "Baptist W. M. S. number two met socially with Mrs. G. M. Richardson. A complete wardrobe for a little Choctaw Indian girl was contributed by the members. The society has adopted this child, whose father was a Baptist preacher. Brookville and Shuqualak have taken two other children of the same family."

November 30th, 1928: "Baptist W. M. U. number two met at the church last Monday and packed a box for the Orphanage. The contents of the box were valued at \$165.00 and were composed of practically all new clothing."

September 21st, 1928: "Baptists To Serve Lunch at the Fair. The ladies of the Baptist Church will serve lunch at the county fair. Since the opening of the fair, the church has held a lunch concession, and their presence in the capacity has become an institution of the organization. In addition to the regular lunches, delightful barbecue will be served at their stand on Friday."

They continued to operate the booth at the annual fairs and in the spring of 1935 they purchased a carpet for the sanctuary at a cost of \$600.00. The responsibility of being chairman automatically fell to the president of the W. M. S. As this project grew it became increasingly harder to secure a member to serve as president. Finally a separate fair booth chairman was selected. The Society continued to operate this booth until the late nineteen thirties, when the booth and the concession was deeded to the P. T. A.

In the early nineteen twenties Mrs. J. L. Klaus and Mrs. Ed Owens served on a committee of the Society to raise the necessary funds to buy a new communion service. The service bought at that time is still in use by the church.

In April 1928, the Macon W. M. U. joined with the other W. M. U. organizations of the county for an all-day meeting at the Macon church. The meeting was to celebrate the "Ruby Anniversary" which was the fortieth anniversary of the acceptance into the

Southern Baptist Convention of the W. M. U. as an auxiliary of the convention.

The Senior Missionary Society and the Royal Service Society had their meetings in the homes of the members. They functioned as two separate societies and not as circles. The senior group were often lovingly called our "Old Ladies." Among some interesting pictures that have been preserved is one of the "Old Ladies" made in May 1928. Those pictured are: Mrs. Sam Heard, Mrs. T. W. Brame, Mrs. Wyatt M. Jones, Mrs. J. P. Hunter, Mrs. C. B. Dorroh, Mrs. Della Dupree, Mrs. N. E. Moore, Mrs. Noah Scales, Mrs. Irene Clark, Mrs. Minnie Clemens, Mrs. Connie Owens, and Mrs. Lucy Sessions. Mrs. Wyatt Jones, Sr., states in a bit of history she wrote in 1953, "All members of the senior group have passed on to their heavenly reward except Mrs. L. C. Cline and the writer. We have survived through the long years, 1905 to 1953." Mrs. Jones passed away July 31st, 1954. At this time—June 1960—Mrs. Cline is the only surviving member of this society.

On February 14th, 1930: "The Missionary Society met in the home of Mrs. T. W. Crigler, Jr., twenty two members being present with two visitors. Mrs. W. H. Hunter led the program; "The Homeland—Our Heritage." Papers were presented by Mrs. W. H. Hunter, Mrs. T. W. Crigler, Jr., Mrs. Mays Hunter, Mrs. L. F. Carpenter, Mrs. W. W. Martin, Mrs. Hugh Davis and Rev. R. D. Pearson. Later, Mrs. A. C. George presided at a short business meeting. Mrs. L. F. Carpenter was appointed G. A. leader. It was voted to order the correspondence courses offered by the W. M. U. headquarters, for the G. A. and Sunbeam leaders."

The first mention of the Sunbeams is recorded in the church minutes of January 1903: "The Sunbeams gave an offering of \$30.00 to apply on the parsonage—Mrs. Clark delivered same."

In the early nineteen thirties the W. M. U. sponsored the organization and training of the various auxiliaries. The program training which covered missions, prayer, stewardship, Bible study and personal service of the W. M. U. was extended to the auxiliaries. Mrs. R. D. Pearson was vitally interested in this work for the young people and served as Young People's Director for a number of years. In 1934, when she was president, the W. M. U. became fully graded for the first time.

The following item appeared in The Macon Beacon on April 3rd, 1931: "The W. M. U. of the Baptist Church spent the day in the home of Mrs. Ed. Murphey. Fifteen ladies spent the day quilting for the Rescue Home in New Orleans. Mrs. Murphey served

a buffet luncheon that had been prepared by different members."

The First Baptist Church of Macon celebrated its one hundredth anniversary June 30th, 1935. Mrs. T. W. Crigler, Sr. reported on "The Woman's Work" in the program given during this celebration. She had this to say, "Our W. M. S. has ever been a great force for the ongoing of the Kingdom of Christ."

In 1937, at the request of our pastor, Rev. R. D. Pearson, the W. M. S. was divided into circles. The first circle chairmen were Mrs. J. W. Jones and Mrs. Wiley Lantz. The following is a report of that year's work as taken from the church letter: "Enrolled in W. M. S., Y. W. A., G. A., and Sunbeams, 46. Gifts by W. M. S., \$784.00.

The following are quotes from old files of The Macon Beacon: May 13th, 1938: "Focus week of the Golden Jubilee of the W. M. S. of the Southland was observed at the Macon Baptist Church Monday afternoon, with the efficient president of the local W. M. S., Mrs. David Carpenter presiding. An instructive program was given by members of the G. A. under the leadership of Mrs. John Gates. At the close of the program refreshments were served from the beautifully decorated tea table. The Golden Jubilee motif was carried out in the decorations. There were about fifty members and visitors present."

The outbreak of the second world war in 1941 opened great opportunities for service to the members of the W. M. S. The Society responded as a group as well as individuals to meet the needs in a wonderful Christian spirit. During the war years the Society compiled a "Calendar of Prayer" for the boys of the church in service. The first list comprised members of the church who were in service as well as relatives of church families. Realizing that the "effectual, fervent prayer of the righteous man availeth much," and that all Christian people should unite in asking God's blessing on those in all branches of the service, the church adopted the calendar.

The following is from the Church Bulletin of December 5th, 1943: "On the W. M. S. calendar of prayer for this week are Alton Phillips, Ed Will Cocke; Edwin Rogers and Joe Hall, 6th; Francis Murphey and Ralph Campbell, 7th; Bill Holly and Lindley Odgen, 8th; Byron Garner and R. W. Pearson, 9th; Perry McRae and J. C. Simpson, 10th; Cecil Hamiter and James Windham, 11th; Mark Richardson, Wallace Calmes and Lawrence McCann, 12th.

In 1935 the W. M. S. started a fund known as the "Organ Fund." An offering was given once a month toward this fund. Mrs. L. B. Morris, one of the most interested and liberal contributors to

this fund, passed away. In February 1941, in her memory, her husband, Dr. L. B. Morris completed the amount necessary to purchase a beautiful Everett Orgatron. The W. M. S. contributed \$700.00 toward this memorial.

Macon Beacon, March 29th, 1940: "Report on personal service work at business and social meeting. Much good work is being done in our town through the personal service as an aim of the W. M. U., under the leadership of Mrs. E. B. Owens. The object of service for this month is the sending of any useful article to the Macon Hospital."

March 15th, 1940: "A Business and Professional Womans Circle of the Baptist W. M. U. was organized in the home of Rev. R. D. Pearson recently. Miss Helen Carpenter was elected Chairman. Organizational plans were completed."

After a few months this group was irregular in their meetings and finally discontinued.

February 6th, 1942: "Business Circle organized, 12 members enrolled. Officers: Mrs. Cornelia Parks Gillespie, Chairman; Miss Dolly Parsons, Program Chairman; Miss Jewell Fox, Personal Service Chairman; Miss Lillie Clement, Enlistment Chairman; Miss Judith Lindley, Secretary-Treasurer; Mrs. John Gates, Margaret Fund Chairman; Miss Jodie Mae Triplett, Literature Chairman."

In 1942 the Macon Baptist W. M. S. became an A-1 W. M. S. for the first time. The following summaries indicate the progress that had been made: 48 members of W. M. S. on January 1st, 1942; 54 members on December 22nd, 1942; 16 tithers, 43 giving systematically to the church, 36 subscribing to the W. M. U. periodical. Twenty two new members joined in 1942; sixteen resigned or moved away, for a net gain of six.

On the night of June 26th, 1942, the two afternoon circles and the Business Women's Circle had a joint business and social meeting. Miss Fannie Traylor, State Executive Secretary, was a guest. A lovely pageant, "Oh, Send Out Thy Light and Thy Truth", written by the President, Mrs. George Ogden, was presented. Miss Traylor spoke on "Priorities of the Christian Life."

In 1942 the W. M. S. presented the church with twenty four copies of the "Broadman Hymnal" in memory of Colonel E. B. Boyd, a long time member of the choir. Book plates were placed in each volume showing that they were given in his memory.

The following are some interesting quotes from 1945 issues of the Beacon: February 1945: "The Business Women's Circle of the

Baptist Church assembled at the Red Cross office Tuesday night and packed 144 kit bags for overseas."

February 1945: "In response to an urgent appeal for clothing for relief in Italy, the W. M. S. sent two large boxes of clothing."

December 1945: "As a living memorial to Joe Hall, Nels Jensen and Lawrence McCann, three of our Baptist boys who lost their lives in the service of our country, the Woman's Missionary Society of the Macon Baptist Church presented the Macon High School library the following books: "Woodrow Wilson" by Gerald W. Johnson; "Men of Spine in Mississippi" by Clayton Rand, and "S. S. Prentiss" by Dallas C. Dickey."

In 1945 the W. M. U. donated \$300.00 toward the purchase of a Baldwin grand piano. This piano was placed in the sanctuary as a memorial to Nels Jensen by his parents, Mr. and Mrs. N. C. Jensen, the church, and the W. M. U.

December 1945: "The W. M. S. met in the annex for their final Royal Service program and Christmas social with Mrs. L. B. Morris, president, presiding. The rooms were beautifully decorated with Christmas greens and candles. Preceding the program a number of musical selections were given. The program was given by members of the Business Womens Circle. The Standard of Excellence was displayed and all points were met."

The January 15th, 1948 issue of the Beacon gave this account of the W. M. S. celebration of it's sixtieth anniversary: "The January missionary program by the Baptist W. M. S. was greatly enjoyed because of the informative talks given on the sixtieth anniversary of the W. M. U. which is being commemorated this year. Mrs. Zack Brooks was program chairman. The setting—lavendar and white; the W. M. U. colors were used to outline letters of W. M. U. White tapers in a silver candelabra were used on the table, under Hoffman's painting of Christ."

By 1948, the W. M. U. had grown to such an extent, it was deemed advisable to form a third afternoon circle. They now had three afternoon circles; a large active Business Circle; 3 G. A., 1 R. A. and a Sunbeam Group. "The W. M. U. from the youngest Sunbeam to the oldest W. M. S. member join Paul 'to bring the Gentiles, the Gospel of the fathomless wealth of Christ'".

The Macon W. M. U. joined with the other organizations of Mississippi in 1953 in celebrating the Diamond Jubilee. "In Mississippi Our W. M. U. is 75 years old in 1953" was the slogan. The Jubilee watchword was "Go Forward."

The W. M. U. this year had 43 members in the afternoon cir-

cles, 26 members in the Business Woman's Circle, 12 members in the Sunbeams and 18 G. A. members, in the two organizations, making a total of 99 members.

Early in 1953, a member expressed a desire to donate \$500.00 to be used toward redecorating the church sanctuary. This was put into the W. M. S. treasury in a special fund known as the "Auditorium" fund. The fund grew through gifts of interested members and friends. The original plan called for the painting of the sanctuary. The deacons decided to do some remodeling and repairing. The entire interior was redecorated in two shades of green that blended with the beautiful windows, and replaced the drab, dark woodwork. Beautiful red velvet draperies were hung from the Gothic arch and draped back on each side of the baptistry. Brass rails replaced the old iron altar rails. The pulpit furniture was re-finished and upholstered in the same red velvet as the draperies.

The W. M. S. contributed over \$1250.00 to this project, and several of the members spent much time in planning and supervising the work.

The following quote is from Rev. J. L. Boyd's column in the Baptist Record, "From the Past", written in 1953: "Fifty years ago—President W. T. Lowrey of Mississippi College told of the First Church, Columbus, (Rev. W. A. McComb, pastor) sending \$100.00 for the young preachers in the college, and Clinton church giving \$100.00. Then the Woman's Missionary Society of the Macon Church made up their minds to send \$10.00 a year, which astonishes and delights President Lowrey."

In December of 1945, the W. M. S. took the lead in asking the entire membership of the church to participate in the Lottie Moon Christmas offering for foreign missions. Ladies of the Society gave devotionals in all departments of the Sunday School, explaining the purpose and plan of the offering and challenging the members to give through their departments.

Under the sponsorship of the Society, a Christmas pageant was presented with Mrs. Leon Walker as director. The climax of the pageant was the presentation of the gifts brought by representatives of all organizations of the church and placed before the beautiful manger scene. The Lottie Moon offering that year was \$779.46.

On August 1st, 1955, the following invitation was mailed to all members of the church by the W. M. S.

August 1st, 1955

Dear _____

This is to invite you and your family to meet our new pastor

and his wife. An informal open house and fellowship will be held in the basement of the educational building immediately following mid-week prayer services, Wednesday night, August 3rd. In order to give Brother and Mrs. Clark a true Christian welcome, we urge you and your entire family to attend the services at 7:30 P. M. which will be his first service.

The nursery will be open for the younger members of the family.

Sincerely,

THE WOMAN'S MISSIONARY SOCIETY

For many years the Missionary Society felt that the missionary efforts were largely their own province. They realized prayer, knowledge and giving went hand in hand. They studied missions, prayed for missions and gave, often sacrificially, to the mission causes.

Now, the Woman's Missionary Society seeks to undergird the whole church program, using every means to educate the membership in missions and lead the youth of the church in missionary endeavor. The Missionary Society realized that if church members are to give liberally to missions, they must be informed about the work Southern Baptists do, and the needs on various mission fields. One of the most important responsibilities of the Missionary Society is the promotion of the Lottie Moon offering, for foreign missions and the Annie Armstrong offering for home missions. The Missionary Society now functions more as an integral part of the whole church, whose mission is, after all, missions. Under the zealous leadership of our pastor, Rev. Ivor L. Clark, and through the missionary influence and efforts of the W. M. S. the entire Lottie Moon Christmas offering given through the church in 1955 was \$1594.00.

Besides this sum for foreign missions, the church paid the salary of \$1,000.00 of Miss Mary Frank Kirkpatrick, Southern Baptist missionary to Nigeria for that year. The 1957 Lottie Moon offering through the church was \$1600.00.

In 1959 the W. M. S. decided to enter a float in the annual Civic Christmas parade. Raymond Hurst provided a truck to be decorated and drove it in the parade. This event took place during the week of prayer for foreign missions, so the ladies combined work and prayer on the day of the parade. Early in the morning they met at the church parking lot wearing their work clothes. They worked hard until noon and had a lunch of sandwiches and coffee in the basement. After lunch there was a brief discussion of the

objects of prayer for that day and then the women joined in a season of prayer for the mission work.

With renewed vigor the work was begun again and by mid-afternoon the float was completed. The theme "Oh, Come, Let us Adore Him" was lettered in silver on a white background. Before this stood Mary with the Babe in her arms. The wise men, all portrayed by W. M. S. members knelt in adoration, presenting their gifts.

To the delight of the women, their float won second place, "for simplicity and dignity." And the prize money was added to the Lottie Moon Christmas offering.

Outstanding progress has been made in the missionary organization for the young people and children, with Mrs. Ivor Clark as director of youth organizations.

The following statistical information will give some idea of the growth of these organizations, but it is only a partial story of the activities and accomplishments of these groups in the field of missionary endeavor.

This report is for the years 1955-1959:

Number of Y. W. A. attending Camp Garaywa — 3

Number G. A. attending Camp Garaywa — 17 (including queen's court)

Number G. A. attending Queen's Court — 6

6 queens in G. A. coronation

The Noxubee Association held a one-day camp, July 13th, 1959 for eight year old boys and girls at the church with fourteen members present. The guest speaker was Miss Mary Frank Kirkpatrick, Southern Baptist missionary to Nigeria, Africa. Mrs. Ivor Clark was camp director. This was among the first in the state of its kind for eight year olds.

On May 11th, 1960, the five G. A. queens were crowned in a lovely and impressive coronation service. The reception room of the educational building was beautifully decorated for the occasion. Potted plants were placed around the edge of the platform. On each end of the platform were lovely arrangements of gold and white flowers. On a table in the center of the platform there was a large open Bible. A green streamer with gold edges and the words "A Story to Tell" inscribed on it, hung from the center. The following program was given:

Prelude: We've a Story to Tell

Entrances: (5) Maidens—Tell me a Story

(4) Ladies in Waiting—I Love to Tell the Story

(3) Princesses—The Kingdom is Coming

(5) Queens—Come Thou Almighty King

Mrs. Lester Adams, local president, gave the charge assisted by G. A. counsors. Several Sunbeams assisted the girls as emblem and crown bearers.

The W. M. S. assisted by the Y. W. A. had a reception honoring the girls following the coronation service. Plans are being made for the Queens to attend Camp Garaywa, Queen's Court and other G. A. members to attend Camp Garaywa this summer.

The report sent to the Noxubee Associational president for the first quarter of 1960 gave the following statistics:

W. M. S. — 50 members in three circles	
High School Y. W. A. _____	7
Intermediate G. A. _____	9
Junior G. A. _____	6
Primary Sunbeams _____	17
Beginner Sunbeams _____	15
Sunbeam Nursery _____	6
	(new this year)
Total enrollment _____	110

W. M. U. Lottie Moon Christmas offering _____ \$401.00

Annie Armstrong offering _____ 156.19

Planned community missions through four organizations. Forty four members read approved mission study books; eighty four participated in the cooperative program, and forty tithers.

Mrs. T. W. Crigler, Jr. Secretary

The activities of the W. M. S. have been many and varied, but missionary zeal has always been a guiding power. The Macon Baptist W. M. S. has always followed the plan laid out by the Southern Baptist Convention. They have always had as their purpose—soul winning through promotion of Christian Missions. This has been carried out by a program of mission study, prayer, community missions, stewardship and missionary education of the youth.

"Laborers together with God." (Corinthians, 1-3:9)

"Yesterday lives again in today,

Tomorrow inherits all that goes before,

In deepened purpose, heightened interest,

Broadened vision and lengthened service."

Presidents

1844-1847 _____ Mrs. David Buck

1882-1884 _____ Mrs. Jesse Buck

1900-1905 _____ Mrs. Jesse Buck

1912-1914	Mrs. E. B. Boyd
1915	Mrs. Phillip Gregory
1916	Mrs. W. L. Shannon
1918-1920	Mrs. Mark Richardson
1918-1920	Mrs. Mark Richardson
1921	Mrs. W. W. Shannon
1922	Mrs. I. L. Dorroh
1925	Mrs. C. V. Adams
1926	Mrs. A. A. Senter
1927	Mrs. T. W. Crigler, Jr.
1928	Mrs. T. W. Crigler, Sr.
1929-1930	Mrs. A. C. George
1931	Mrs. A. A. Senter
1932	Mrs. H. E. Dorroh
1933	Mrs. T. W. Crigler, Jr.
1934	Mrs. R. D. Pearson
1935	Mrs. W. R. Little
1936	Mrs. L. B. Morris
1937	Mrs. W. R. Little
1938	Mrs. David Carpenter
1939	Mrs. G. W. Legan
1940	Mrs. D. E. Lusk
1941	Mrs. Lee Priest
1942	Mrs. George Ogden
1943	Mrs. G. W. Legan
1944	Mrs. O. U. Jones
1945	Mrs. L. W. Morris
1946	Mrs. W. W. Martin
1946-1947	Mrs. L. B. Walton
1947-1948	Mrs. J. L. Klaus, Jr.
1948-1949	Mrs. Bernard Senter
1949-1950	Mrs. Carl Simpson
1950-1951	Mrs. B. J. Sumrall
1951-1952	Mrs. L. K. Glenn
1952-1963	Mrs. J. H. Newton, Jr.
1953-1954	Mrs. J. H. Newton, Jr.
1954-1955	Mrs. L. O. Walker
1955-1956	Mrs. L. O. Walker
1956-1957	Mrs. J. L. Klaus, Jr.
1957-1958	Mrs. W. W. Martin
1958-1959	Mrs. W. W. Martin
1959-1960	Mrs. L. M. Adams

Officers

1959-1960

President.....	Mrs. Lester Adams
Recording Secretary.....	Mrs. T. W. Crigler, Jr.
Corresponding Secretary.....	Mrs. Perry McRae
Treasurer.....	Mrs. J. W. Jones

Committee Chairmen

Membership.....	Mrs. Toxey Aultman
Program.....	Mrs. W. W. Martin
Community Missions.....	Mrs. Leon Walker
Stewardship.....	Mrs. L. B. Morris
Prayer.....	Mrs. H. M. Davis
Orphanage.....	Mrs. J. L. Klaus, Sr.
Church Flowers.....	Mrs. Ernest Wherry

Circle Chairmen

Circle 1.....	Mrs. Fil McGuire
Circle 2.....	Mrs. J. L. Klaus, Jr.
Business Circle.....	Mrs. Bobby Bragg

W. M. U. Directors of Youth Organizations

Y. W. A. Director.....	Mrs. Allen Hunter
Intermediate G. A.....	Mrs. Ivor Clark
Junior G. A.....	Mrs. Gilford Smith
Primary Sunbeams.....	Mrs. Walter Anderson
	Mrs. A. J. Kilpatrick
Beginner Sunbeams.....	Mrs. G. E. Fraley
	Mrs. Charles Gilliland, Jr.
Nursery Sunbeams.....	Mrs. Ivor Clark
	Mrs. Richard Long

Members of the W. M. S.

1959-1960

Mrs. Lester Adams	Mrs. W. W. Martin
Mrs. Toxey Aultman	Mrs. W. F. McGuire
Mrs. W. C. Carpenter	Mrs. J. H. Newton
Mrs. W. P. Chancellor	Mrs. J. A. Phillips
Mrs. C. G. Cotton	Mrs. J. K. Robbins
Mrs. R. M. Currie	Mrs. Broox Sledge
Mrs. M. H. Davis	Mrs. John Thompson
Mrs. R. B. Harvey	Mrs. Leon Walker
Mrs. Mays Hunter	Mrs. Sadie White
Mrs. J. L. Klaus, Sr.	Mrs. J. L. Klaus, Jr.

Mrs. E. H. Arnett
Mrs. Julian Chancellor
Mrs. T. W. Crigler, Jr.
Mrs. Edward Gore
Mrs. Johnny Heard
Mrs. Ella P. Hill
Mrs. S. F. Hill
Mrs. Raymond Hurst
Mrs. C. F. Jackson
Mrs. J. W. Jones
Mrs. L. L. Martin
Mrs. L. B. Morris
Mrs. Perry McRae
Mrs. Edwin Murphey
Mrs. R. D. Pearson
Mrs. D. D. Reeves

Mrs. Ernest Wherry
Mrs. Tommy Barnett
Mrs. Bobby Bragg
Mrs. Ivor Clark
Miss Lillie Clemens
Mrs. Howard Cobb
Mrs. Joe Futato
Mrs. Margaret Gilmore
Mrs. Ted Hill
Mrs. Frank Hurst
Mrs. J. D. Nolen
Mrs. Nannie G. Simpson
Mrs. Audie Sumrall
Mrs. Spivey Upchurch, Jr.
Mrs. Bob Wofford

Members In Service

Mrs. Allen Hunter
Mrs. Gilford Smith
Mrs. Walter Anderson
Mrs. A. J. Kilpatrick

Mrs. G. E. Fraley
Mrs. Charles Gilliland, Jr.
Mrs. Richard Long

CHAPTER NINE

Music in the Church

by Mrs. W. W. Whitten

INTRODUCTION

In 1835 a new church was born, and with it, the intangible beauty and blessings of harmonious sound. Those few staunch souls no doubt lifted their hearts to God in song, "admonishing one another with psalms and hymns. . . ."

It is with a feeling of gratitude and deep humility that we are allowed to turn back the pages of time and delve into the records of those who "made music." The early musicians now rest from their labors, having gone to join the "Choir Invisible," but a portion of this story will concern those, who either by active duties or happy reflection, still carry the sweet burden of music in our beloved church.

Your writer has found many authentic references and of the resource material available, many direct quotations have been used. If we have failed in any instance, we sincerely trust that the statements and recollections herein given will be read with charity, and received with a gracious spirit.

SOME GLEANINGS FROM THE CHURCH MINUTES

January 3, 1876: M. V. Noffsinger, Pastor.

"On Saturday before 3rd Sunday in January 1876. After preaching by the Pastor, the church met in conference and granted to the Sisters of this church the privilege of disposing of the church organ for the purpose of procuring another more suitable one."

May 6, 1886: Brother Jameson, Pastor.

Presented a list of names of members that had been handed him asking that a cornet be allowed in the choir: vote was affirmative.

May 4, 1890: Brother H. F. Von Kohn, Pastor.

"Whereas we are under great obligations to Mrs. Luche, Miss Gussie Evans, Mrs. Harper and others for their help in the choir and playing the organ, be it therefore resolved that we extend our best thanks to them for this help and ask them to continue with us as long as it may be convenient to them."

May 17, 1890: Brother H. F. Von Kohn, Pastor.

The first mention of a music committee: W. M. Jones, Mrs. W. T. Hodges, Miss Lee Rives, Mrs. L. O. Ferguson, Miss Annie Phelps.

April 8, 1891:

Miss Annie Phelps was elected permanent organist.

December 20, 1891:

Treasurer authorized to pay "\$20.95 on the organ."

April 12, 1896: F. C. Johnson, Pastor.

"Sister J. W. Dupree asked the church, through Brother Johnson, for the Manly's Choice Song Book, that she could instruct a class of negroes, and on motion the church requested Brother Johnson to notify Sister Dupree that she could have them free of charge."

October 18, 1900: W. C. Grace, Pastor.

Report of Chairman of Music Committee: W. M. Jones reported that he had collected on the account of expenses of last meeting \$77.50 and had turned over to Brother Wolfson \$65 for singing. On motion he was instructed to turn over the balance to the treasurer to the cr. of the "Gen'l Fund."

October 31, 1900: W. C. Grace, Pastor.

Committee on music, composed of Brothers Jones, Brooks, and Boyd, secured the services of an organist at a salary of \$10 per month.

February 15, 1902: W. C. Grace, Pastor.

It was ordered to take up subscription to pay the organist's salary; the amount of \$10.25 per month, was subscribed by 17 members.

June 2, 1902:

To Thed Irsch, for repair of organ, \$2.50.

April 8, 1903:

"This being the time for the election of an organist - - -,"

Mrs. Gully was selected. Miss Carrie Williams was appointed to

collect \$10 for the salary of the organist each month.

May 8, 1904:

Brother W. M. Jones elected custodian of the organ fund, he to collect and pay over the amount previously agreed upon.

August 27, 1905:

Sister Kirk resigned as organist on account of moving to Shuqualak. A committee appointed to secure another; W. M. Jones, E. B. Boyd, Sister Abbede Sessions. Clerk instructed to write a letter commending her service; a collection taken to pay money due her.

October 5, 1905:

Church instructed the treasurer to pay Miss Nellie Holt for the first half and Mrs. Edna Spessard the latter half of September (as organists).

February 8, 1906:

New Organ to be purchased - - committee to investigate, Brothers Thomas, Jones and Rush.

August 6, 1914:

Brother Wyatt Jones was authorized to purchase 100 copies of Immanuel's Praise, in limp cloth, for \$18.

July 22, 1914:

Mrs. D. S. Barclay secured as music instructor and regular organist for \$12 a month.

THE CHOIR

Since the time when King David, the master musician and sweet singer in Israel, organized his choir (I Chronicles 15:16) music has been an integral part of the worship services of the true and living God.*

"Be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart unto the Lord."

These words from holy writ remind us that Christian singing is of great importance and exerts far-reaching influence. Such singing springs from Spirit-filled hearts and becomes a means of mutual helpfulness and blessing. It is a means of worship acceptable unto Him whose praises the angels delight to sing.**

Paul's admonition to the Ephesians in the first century A. D. as quoted above, must surely have been heeded by those who undertook the sacred task of building a new church family and welding it together with tolerance and love.

*Novella Preston

**From Foreword by R. D. Pearson, Pastor, in the 1953-54 Choir yearbook

Some of the earliest recollections of the choir were told to the writer by Mrs. Ed. M. Murphey, nee Jennie Boggles. She remembers hearing Mr. Wyatt Jones (Carrie Hibbler Jones Morris' father) tell about how he, as a country boy, happened to begin singing in the choir. It seems that Mr. Jones, and his friend, a Mr. Dotherow, decided to come into town to church. As the Sundays passed, and they were not particularly "noticed," Mr. Dotherow told his friend, Mr. Jones, that he had had enough and didn't intend to come back anymore. But not so with Wyatt Jones; he said that no matter what, he intended to make the Macon Baptist Church his church home. Very soon after that, Miss Em Dupree, (aunt of Mrs. E. V. Yates) who was organist at the time, invited Mr. Jones to join the choir. This he did, and remained all his life! (This incident happened in the year 1876)

While Mrs. Spessard worked with the choir, around 1905, some fine music was used; anthems were sung regularly, because there were competent singers. To mention a few, there were Mrs. W. F. Scales (wife of Dr. W. F. Scales, and a member of the Episcopal Church); Mrs. Thames, wife of the pastor; E. B. Boyd, tenor; and Wyatt Jones, Sr.; bass. (The Episcopal Church had burned and their members were without a church home for several years, hence the good fortune of the Baptists to have the talents of these fine musicians during some of this time.)

THE NAZARENE

A Sacred Cantata — representing a sermon in song
given under the direction of
Mrs. Estelle Barclay, organist

Honoring Mr. Wyatt M. Jones, Sr.
who has sung 40 years in the Baptist Choir in Macon
Sunday Evening, February 4, 1917 at 8 o'clock

Sopranos	Mrs. J. E. Boggess
Mrs. J. L. McMillin	Miss Ethel Yates
Mrs. George Richmond	Miss Susie Mauldin
Mrs. Curtis Herbert	Tenors
Mrs. Wyatt M. Jones, Sr.	Dr. D. S. Barclay
Miss Mary Lou Green	Mr. Leonard Martin
Miss Eleanor Jones	Mr. Joe Scott
Miss Callaway Kirby	Basses
Miss Nannie Warren Jones	Mr. George Richmond
Miss Carrie Hibbler Jones	Mr. Wyatt M. Jones, Sr.
Altos	Mr. Tom Patty
Mrs. P. C. Barkley	

Author's Comments:

Mrs. J. L. McMillin, wife of the High School Superintendent.

Miss Carrie Hibbler Jones, 8 year old daughter of W. M. Jones.

Mrs. P. C. Barkley, wife of the pastor.

Dr. D. S. Barclay, veterinarian

Mrs. Estelle Barclay, his wife.

Mrs. Herbert, wife of a druggist.

We could add that Mr. Wyatt M. Jones, Sr. sang for 53 years in the First Baptist Choir (till death in 1930).

Reverend R. H. Purser, one of Macon's pastors, wrote back from Magnolia several years later (July 28, 1923):

"One of the sweet recollections connected with it (his pastorate) was the choir. I can truthfully say I never had a better one."

The Macon Beacon of August 20, 1926 carried the usual notice about the morning service and closed with these statements: "There will be a good music program and a helpful sermon. Don't forget the union service on the lawn of the Methodist Church at 8 p. m. Come Early. J. T. Caughley."

Our church was featured in the December 1, 1938 Baptist Record and from that copy the following article concerning the choir, written by the author, was taken.

"The choir of the First Baptist Church of Macon is undoubtedly one of the weakest, yet one of the strongest to be found in any small town. It is weak in that it has no outstanding solo voices. It is strong in that, through the concerted effort of each member, it has been able to perform most pleasingly and effectively on all occasions.

"The choir is faithful to the regular services of the church. Even during the sultry summer months there is no slump on the part of our choir.

"This strictly volunteer choir of about twenty-five voices, (more men than women!) adds much to the dignity of the church services by the quiet, well-ordered behavior of the members. One of the most devotional moments of the morning hour comes when the choir files in and softly sings a call to worship. The rehearsal hour follows the Wednesday night prayer service, and follows a regular routine of work on anthems, hymns, etc. The choir is organized into a regular choral club with officers, thoughtfully planned year books, and has monthly social gatherings. There are no fees connected with the choir as the anthem and cantata books are included in the regular church budget. Recently the Woman's Missionary Society agreed to donate vestments, and soon the mem-

bers will add another "note" on Sunday; harmonious dress as a background for harmonious song.

"Does this choir have hard problems to face? Truly they do. But with a musically minded and thoroughly cooperative pastor, the members are inspired at all times to 'Sing unto the Lord'."

At intervals, the choir has prepared yearbooks. Glancing over a 1940 copy, Mrs. T. A. Breland is listed as president. Members were Mrs. Warren Martin, Mrs. Lamar Kynard, Mrs. David Carpenter, Mrs. William Bennett, Mrs. T. A. Breland, Anna Ruth Presnell, Mrs. Ward McGee, Mrs. Sidney Harper, Maxine Miller and Nina Lou Miller; Sopranos: Mrs. George W. Legan, Mrs. M. Vanzandt, Mrs. K. D. Haley, Carrie Hibbler Jones and Irma Lou Sumrall, Altos; Leonard Martin, George Ogden, Eddie Keeton, Billie Pearson, Fletcher Jackson, Lamar Kynard, N. C. Jenson, Sidney Harper and E. B. Boyd, Tenors; Charles Ogden, Frank Hurst, Travis Jones, Basses; Director and Accompanist, Mrs. George Ogden, the present Mrs. W. W. Whitten; Assistant Director, Carrie Hibbler Jones, the present Mrs. L. B. Morris.

On April 30, 1950, the church employed its first full-time music and educational director. Glenn Merrill held this post for one year. He gave of himself and his talents and, being a young man just out of college, made a most acceptable leader for the young people. They enjoyed the Singspiration Hour after evening service and their number grew into a large group. This fellowship and fun period had begun several years prior to his coming.

The yearbook of The Music Department for 1953-1954 was "dedicated to The Reverend and Mrs. R. D. Pearson and their Children,

Robert W. Pearson, B.S., M.S., Ph.D.

Auburn, Alabama

Glen T. Pearson, B.S., M.D.

Hattiesburg, Mississippi

Wilbur Pearson, B.S.

Columbus, Mississippi

Mrs. Leon Walker, A.B.

Paducah, Kentucky

William W. Pearson, B.S., M.D.

West Point, Mississippi

John Pearson, B.S. (now in Medical School)

University of Mississippi

Who have demonstrated over a period of years in Macon, a constant loyalty to their church and to each other."

Note: The present choir director has had the happy privilege of leading, musically, four sons and the daughter of this remarkable couple, and wishes to state that all five sang in the Baptist church choir during their high school days and are continuing their study and participation in music wherever their careers are leading them.

Mrs. Henry Parker, who lived in Macon for several years around 1956, will be remembered for her outstanding voice in the choir. Suzanne Boggess, of high school age then, showed much promise.

June Cotton, a student at Mississippi College, was employed for the summer months of 1956 to assist with the educational and recreational guidance of the young people. She also assisted with the musical activities.

Since 1951, the music director has filed the Church Messengers. Thumbing through some of these recalled the music of the past decade. One reason for keeping the worship programs is to check on the hymns which are regularly used. Going over the list for the year 1957, the number of different songs, in both morning, and evening services was 112. Not counting the invitation hymns, or the Calls to Worship, no song was used over 3 times. In 1958, there were 149 different songs used. Special music, either vocal or instrumental, is planned for both morning and evening services.

A most valuable member of the choir who has now moved to Columbus, was George Dorroh, son of Mrs. Herbert Dorroh, one of the church pianists. He was assigned the task of tabulating the hymns by years, as just mentioned, and took great pride in doing his job well. He also served as coordinator for the prayer meeting musicians for about two years.

For a number of years Mrs. Leon Walker, nee Dorothy Pearson, has been in charge of the Christmas pageant. She, with the choir director, plans the music, and her over-all supervision has given to the congregation many dramatic and worshipful interpretations. These programs have been given in the place of a Cantata on several occasions.

Many beautiful cantatas have been given from time to time by the choir. These "sermons in song" sometimes depended on extra talent from other churches, but in late years have been sung by the musicians within the church family. Three of the most forceful and inspiring Cantatas were adapted versions of "The Messiah," "Divine Redeemer," and "Seven Last Words of Christ."

One of the most gratifying signs in choir enrollment year after year is to observe how the children of the choir members, as they

grow towards high school age, find their places beside their parents. How golden are these moments, when adults and youth can learn together; when mother and daughter will sing a duet or sisters and brothers perform with father! From the earliest records till the present time, this has been true. The earnestness of parents who come with one, two, three or four children is a challenge to the director and a continual source of inspiration to the pastor and congregation. "Even to the third generation" is nothing unusual in this Choir when Lee Walker will stand beside his grandfather, Pastor-Emeritus R. D. Pearson, and sing tenor to the grand old hymns on Sunday morning and will sing a solo on a Sunday evening with his mother at the piano.

The director has always found a particular joy in performing, both vocally and instrumentally, with her own children.

Under the present pastorate of The Reverend Ivor L. Clark, who began his work here in August 1955, the writer, (a member of the pulpit committee when he was called) continued her duties as Music Director and Organist. The music program follows suggestions given by the Southern Baptist Convention. The work of the Music of the Church is known as the Ministry of Music and its director as the Minister of Music. Although the First Baptist Church is not under a full-time Minister of Music, the quality of the songs, instrumental selections and general planning show attention to duty of the part-time volunteer service of Mrs. W. W. Whitten, nee Mary Lillian Peters; the mother of George C. Ogden, Jr. and Charlotte Glenn Ogden.

Since her coming to Macon in the fall of 1930 to introduce public school music in the city schools, she has been definitely associated with the music of the church, either as a choir member, or accompanist or as Choir Director and Pianist or Organist.

During the summer of 1949, Mrs. Whitten was a member of the super-staff of the Ridgecrest Baptist Assembly in North Carolina and served in the capacity of Orchestra Director for the staff instrumentalists.

She now makes yearly music plans for the morning and evening services and for the mid-week prayer meeting. As a general rule the young people and children are being featured during 1960 in the special music at night. Boys who have sung at various times are Eugene Futato, James Ray Upchurch, Sammy McDavid and David Walker. The girls include Martha Nell, Nancy and Jean Upchurch, Charlene Gilliland, Diane Sumrall, Brenda Long, and Marsha Ray Fraley.

The Church Musician, anthem magazine, published by the Sunday School Board of the Southern Baptist Convention, is used regularly along with the special music from other publishers.

Membership in the morning choir, as of April 1960, includes some young people and intermediates as well as adults. Mrs. Carl Simpson is President, with Leon Walker and J. D. Nolen serving as Vice-Presidents. Mrs. L. B. Morris is Secretary; Mrs. Charlie Cotton, Robe Custodian; and Librarians are Shirley Upchurch and Lee Walker. The roll, which lists those who attend rehearsals, is as follows: Mrs. Lester Adams, Joyce Barton, Mrs. Boyd, Mrs. C. W. Cotton, Mrs. Lucy F. Brown, Kay Daniel, Betty Gilliland, Charlene Green, Ibbey Green, Mrs. Kenneth Harvey, Miriam Kendricks, Judy Klutts, Nancy Lynn Martin, Margie Stuart Morris, Mrs. L. B. Morris, Mary Lynn Perkins, Mrs. Bennie Persons, Mrs. Carl Simpson, Martha Nell Upchurch, Shirley Upchurch, Toxey Aultmann, Lindsay Brown, N. C. Jensen, Mahlon Kendricks, L. L. Martin, J. D. Nolen, James Upchurch, Leon Walker, Lee Walker, and Mrs. W. W. Whitten, Music Director and Organist.

Leon Walker, son-in-law of former Pastor R. D. Pearson, assists with the choir and leads congregational singing on Sunday. For the Prayer Meeting music, a number of people in the church take turns leading and a group of rotating pianists serve as accompanists.

About 1935, the morning choir became vested, first using white robes but later purchasing black ones. These, with either white collars or gold stoles, are worn at the present time.

ORGANISTS AND PIANISTS

At what date the first organ was placed in the church there is no record, but it is safe to reason that for some years an instrument of any kind was looked on with disfavor. The church minutes make mention of "procuring a more suitable" organ in 1876, so where there was an organ there surely were organists. It would be a worthy roster, we may be sure, if history had preserved these early musicians. However, the earliest mention we have is of Mrs. Leuche, Miss Gussie Evans and Mrs. Harper (for their help in the choir and playing the organ) in 1890.

For a period, sometime before 1900, Mr. Woodson Boyles, who published a newspaper, "Mississippi Sun" in Macon, was organist. He lived north of the present Billups Service Station.

Across the street from the old Boggess home, at the time "Miss Jennie" (Mrs. Ed M. Murphey) was a girl, lived a Mr. John Jones, whose son Johnny Jones also played at the church. Their home

stood about where the Noxubee General Hospital now is located.

Misses Annie and Mary Phelps both played the organ, Miss Annie in 1891 and longer. They lived somewhere in the vicinity of the Elementary School and walked to church every prayer meeting night and each Sunday. Although seamstresses and attending to an invalid mother, they still were faithful members of the church.

Miss Mary Phelps was organist around 1900. She was a "natural" musician and played by ear. During part of the time that Miss Phelps played, Dr. Grace was the pastor. He had a son with an outstanding and cultivated voice. Later, he was to marry Miss Eliza Boggess.

Mrs. Spessard, nee Edna Holman, was a paid organist. She was an Episcopalian but consented to assist with the church music until a qualified member would accept the work. She served under the ministry of Mr. Thames, whose wife had a beautiful voice.

Miss Lallie Dorroh, daughter of Mr. Zach Dorroh, was the regular organist during the pastorate of Dr. H. M. King. She spent many years away from Macon, but since her retirement from the business world, has moved back and is again active in the work of the church, playing each Sunday for the adult Sunday School assembly.

Nannie Warren Jones, now Mrs. R. A. Harrison of Memphis, Tennessee, daughter of W. M. Jones, was organist about 1916 or 1917.

Mrs. Ernest Wherry, nee La Perle Crigler, served for a period of about four years, during the early 1920's.

After moving to Macon from Terry, Mississippi, in the spring of 1900, Mrs. James G. Norton, nee Ray Harvey, was to be a musical figure in the church, at intervals, until her husband died in 1928. She played the organ and enjoyed it, but it seems that after she gave it up, the organ (reed, with foot-propelled bellows) went the way of many other good things of that era. It was considered old-fashioned and the piano was beginning to have its hey-dey throughout the country in the worship services. Around 1924, a piano had been secured for the church and Mrs. Herbert Dorroh presided at the keyboard.

(These old "pump" organs with their sweet music were given to smaller churches or to "colored" churches, and, if they were in need of much repair they were presented to anyone who would haul them away. Now, these old organs are collectors' items and are widely sought. Many homes in the 1800's prided themselves with "an organ in the parlor," or a melodeon.)

Mrs. J. F. Brock, wife of one of the former pastors, played for a time in the church, during 1921.

Mrs. Herbert Dorroh, nee Nell Clement, played from 1920 to 1932 but says she was out some during this time, on account of sickness. She believes she was the first person to play a piano in the church, this instrument having been acquired under the early years of Brother Pearson's work. She and Mrs. Horton played together, Mrs. Horton the organ. Mrs. Dorroh remembers that W. M. Jones was on the committee to buy the piano, an upright Knabe which came from Memphis. "Miss Nell" mentions an interesting fact: she says they had a splendid choir of men, but so few women that an appeal to the congregation was necessary nearly every Sunday to have enough women to balance the men!

Two of the leading sopranos of this period were Mrs. Gressett and Mrs. W. C. Hester.

Miss Jane Howard, who died in 1934, faithfully gave of her talents at the piano during her several years in Macon. She assisted Mrs. Herbert Dorroh and Miss Elise Hicks.

Another young woman who gave cheerful and consistent work at the piano was Miss Elise Hicks, later to become Mrs. Wilbur Pearson, and daughter-in-law to the pastor. She played regularly for several years, following Mrs. Herbert Dorroh, till about 1938.

Mrs. Fletcher Jackson, Jr., nee Iva Ball, assisted with the piano for several years, especially at the evening service. This was around 1940.

In 1941, the upright piano went out, and an organ was again heard in the church. This was an electric amplified reed organ, modeled after a pipe organ, and with a beautiful tone. The playing of it required a particular skill, but there was never a lack of musicians to handle it.

These, in order of their untiring work, are: Mrs. W. W. Whitten, Mrs. L. B. Morris, Mrs. Lamar Kynard, nee Mattie D. Allgood, and Mrs. W. W. Whitten again in 1950, who has continued playing in unbroken service, for the morning worship hour.

Our church has always offered opportunities to its young people and this has been especially true with the music. After both organ and piano were again available for the services, the young people were encouraged to accept the playing for the evening services. Some of the most faithful have been Mary Janice Morris, Audrey Jensen, Virginia Ann Lusk, Vanna Mac Dossett, Sally Branch, Norma Branch, Joyce Moore, Charlotte Ogden, Jacquie Clarke, Evelyn Klaus, Dot Smith, and Kay Chancellor.

Among the younger musicians who are assisting with the organ and piano at present are Miss Nancy Len Martin, Shirley Upchurch, Mary Lynn Perkins, Betty Gilliland, Jane Harris, Mrs. Bennie Persons and Mrs. Gifford Smith.

OTHER INSTRUMENTS

Of interest to many is the very old square grand piano which was used years ago for Sunday School and Prayer Meeting. This may now be seen in the Auditorium Annex.

Mrs. Addine Gregory, niece of Mr. Jesse Buck, beloved pastor, and whose wife was a great educational force in Macon and surrounding territory for years, told Mrs. Ed M. Murphey that the Bucks wanted the church to have this piano, which was used in their school; and when it could no longer be used as a musical instrument, to have it made into a communion table.

During the pastorate of Brother Metcalfe, a church "orchestra" (brasses and woodwinds) accompanied the congregational singing and played along with the organ for the regular worship services.

Among the performers were Tom White Crigler, Jr., J. L. Harris, Ralph Campbell, Henry Hunter, and Ellis Hunter.

Again in 1930, after Brother Pearson came to Macon, another orchestra, including violins, was formed to assist with the Sunday School Assembly music. Mrs. Pearl Steele was in charge of this group.

About 1932, the church enjoyed the talent of Wilbur Pearson, who, with a violin bow and a hand-saw, gave some beautiful selections.

After the organization of the high school band in 1941, a succession of young people from the church found outlets for their talents in the Music program. During the 1950's some of the Superior-rated instrumental ensembles in the District Church Music Festivals were composed of Charlotte Ogden and Suzanne Boggess, flute; Anne Klaus, Linda Culpepper and Gene Goodwin, Clarinet. Tommy Gates, Bobby Platt and Lloyd Ridings sometimes rendered brass trios with their baritone horns.

For the church year 1959-1960 the players of wind instruments who are giving selections at intervals are Judy Klaus, clarinet; Cheryl Aultmann, Ibbey Green, flute; and Ancil Lindley, Jr., trombone.

SONG BOOKS AND HYMNALS

There is no proof that the church in its early years used books of any kind. Evidently the "style" of singing that prevailed in other southern churches was practiced here. The leader would "line out"

a stanza and the congregation would follow. Probably by 1850 "The Sacred Harp" was in use, since it was copyrighted in Atlanta in 1844. It was a volume of many virtues: good text, dignified tunes and well edited.

In searching through some old music in the choir room, preserved through the years, the following books were found. To many, they may bring sweet memories.

1. GOSPEL MALE CHOIR (round notes), Copyright 1878
*Mrs. Eloise Ferguson, June 27, 1878
2. GOSPEL HYMNS, consolidated, Copyright 1883
Preface states that the collection embraces all the tunes and hymns as used by D. L. Moody and others.
*W. B. Owen
3. BAPTIST HYMNAL, Copyright 1883
Published by American Baptist Publication Society
4. EXCELL'S ANTHEMS FOR THE CHOIR (much used),
Copyright 1886
*E. B. Boyd
5. PERENNIAL SONGS, Copyright 1891
6. THE CORONATION HYMNAL, Copyright 1894
7. THE GOSPEL HYMN BOOK, Copyright probably around 1900
Published by Bible Institute Colportage Association
8. FEARS AND TRIUMPHS, No. 3, Copyright around 1901
*Sydney McLeod, Sept. 28, 1902
9. TWENTY-FIVE ANTHEMS, EXCELL, Copyright 1903
Mixed Voices, organ accompaniment
10. GLORIOUS PRAISE, probably published around 1905
11. REVIVAL HYMNS, Copyright 1905
Published by Bible Institute
12. A Study Book:
Practical Church Music by Lorenz, Published in 1909
A discussion of Purposes, Methods and Plans
*Mattie L. Hennington
13. SONGS FOR SERVICE, Copyright around 1910
Published by Rhodeheaver
14. IMMANUEL'S PRAISE, Copyright 1914
15. TREASURY OF SONG, Copyright 1917
16. THE MODERN HYMNAL, Copyright, 1926
Published by Broadman Press
17. PILOT HYMNS, Published 1934
18. PRECIOUS HYMNS, Copyright 1938

Published by The Broadman Press

19. SONGS OF FAITH, Copyright 1938

20. THE BROADMAN HYMNAL, Copyright 1940

The song book in use in 1960 is THE BAPTIST HYMNAL, published in 1956 by The Convention Press. Copies for the church auditorium were purchased very soon after they became available.

NOTES AND QUOTES FROM THE CHURCH BULLETINS THE MACON BAPTIST MESSENGER

March 9, 1941

R. D. Pearson, Pastor

APPRECIATION

The service this morning is to be one of unusual inspiration and interest. It comes through the fine helpfulness of our Choir Director, and the Choir's splendid cooperation.

While the Pastor is far away at this hour, his heart is turning back to this service, and a prayer is being offered by him for these his faithful fellow-workers.

As we enjoy the beautiful music of the Janice Mauldin Morris Memorial Organ our hearts go out in gratitude to God for this gift to the church. There is one among us who has had a large part in this labor of love. We refer to Mrs. Mary Kate Little who served as Chairman of the Organ Fund, and whose interest and efforts helped greatly toward its completion. To her we would express our sincere gratitude and appreciation.

December 23, 1944 was a Sunday filled with good Christmas music. Hugh Davis, Jr. with his cornet, played "Silent Night."

Songs used at the Dedication of the Educational Building in September 16, 1951, were "The Doxology," "We're Marching to Zion," and "Blest Be The Tie That Binds." These were sung a capella, in the open air, as the group stood on the steps and in front of the building.

On February 10, 1952, a quartet composed of Mrs. Cotton, Soprano; Mrs. Goodwin, Alto; George Ogden, Jr., tenor; and Larry Morris, bass, sang "It Pays to Serve Jesus."

The Easter Cantata, "Portals Everlasting," on April 13, 1952, named as a tenor Leon Nix, a high school boy who was a conscientious choir member in spite of the fact that he was already ill from leukemia. His term as secretary of the choir was a challenge to his fellow workers. Some of the other singers on that Sunday were Margie Martin, Mary Janice Morris, Ruth Murray, Jimmy Sumrall, and M. B. Hunter.

*Indicates name on fly-leaf.

For about 10 years, the church has mimeographed its order of worship and announcements on folders secured from the Baptist Bulletin Service. On September 14, 1952, the last page carried the following classic tribute to music:

I AM MUSIC

Servant and master am I; servant of those dead, and master of those living. Through me spirits immortal speak the message that makes the world weep, and laugh, and wonder, and worship.

I tell the story of love, the story of hate, the story that saves and the story that damns. I am the incense upon which prayers float to heaven, I am the smoke which palls over the field of battle where men lie dying with me on their lips.

I am close to the marriage altar, and when the graves open I stand near by. I call the wanderer home. I rescue the soul from the depths, I open the lips of lovers, and through me the dead whisper to the living.

One I serve as I serve all; and the king I make my slave as easily as I subject his slave. I speak through the birds of the air, the insects of the field, the crash of waters on rock-ribbed shores, the sighing of wind in the trees, and I am even heard by the soul that knows me in the clatter of wheels on city streets.

I know no brother, yet all men are my brothers; I am the father of the best that is in them, and they are fathers of the best that is in me; I am of them, and they are of me. *For I am the instrument of God.*

I AM MUSIC

(anonymous)

On March 29, 1953, when the Choir sang "The Seven Last Words of Christ," by Dubois, Mr. W. S. Bond, cornetist, who was Band Director at the High School, played "The Palms," for the Offertory.

Singers in this Cantata were Norma Branch, Suzanne Boggess, Mrs. Howard Clark, Jacquie Clark, Mrs. C. W. Cotton, Vanna Mac Dossett, Mrs. Lucy Green, Joyce Moore, Mrs. W. W. Martin, Mary Ann Nix, Alice Nix and Charlotte Ogden, Sopranos; Sally Branch, Mrs. Fletcher Jackson, Jr., Virginia Ann Lusk, Mrs. L. B. Morris and Betty Ann Ridings, Altos; W. S. Bond, tenor; R. S. McCrory, A. L. Nix, Lloyd Ridings, Jr., and John Pearson, basses.

THE MACON BAPTIST MESSENGER

September 26, 1954

R. D. Pearson, Pastor

CHURCH MUSIC MONTH

For the strengthening of our churches in their ministry of

music, September has been designated as CHURCH MUSIC MONTH. Under the excellent leadership of our Music Director, Mrs. Whitten, progress has been made in our program. The addition of the Instrumental Ensemble for the evening service is one instance. We deeply appreciate the faithful service given by our Director, and by our younger musicians — and by all who serve in the choir.

THE CHOIR REQUESTS that the Nominating Committee be instructed to nominate a committee on music education; and that this committee be for the purpose of working with our Director in the matters of organization, enlistment and promotion along the lines recommended by our State Church Music Secretary."

July 29, 1956, finds this item in the church news: "Pastor and Mrs. Ivor Clark will be counsellors at the State Music Assembly at Kittiwake, on the coast, Monday through Saturday. Teenagers from our church who will attend are: Kay Chancellor, Tommy Goodwin, Charlene Green and Dot Smith."

MEMORIALS FOR THE GLORY OF GOD

Fine instruments which have been given in recent years as memorials to the church are:

1. An Everett Orgatron, in memory of Janice Mauldin Morris, given by her husband Dr. L. B. Morris, and the Woman's Missionary Society. Dedication services were held February 23, 1941 with Mrs. O. L. Priest, W. M. U. President, making the presentation, and Lawrence Meteyarde, A. R. O. M. Organist and Choirmaster, St. Mary's Episcopal Cathedral, Memphis, Tennessee, at the console. After the service he gave a request program.

2. A set of Broadman Hymnals in memory of Col. E. B. Boyd, placed in the church by the Woman's Missionary Society. Book plates appeared on inside cover.

3. A set of Beach Chimes (2 octaves), given by Mrs. E. B. Boyd, in memory of her husband, Col. E. B. Boyd, who was a faithful and valuable member of the choir for many years. Dr. L. B. Morris made the presentation in behalf of Mrs. Boyd.

4. A Baldwin grand Piano in memory of Corporal Nels Gray Jensen, and given by his parents, Mr. and Mrs. N. C. Jensen, the church, and the Woman's Missionary Union. It was accepted for use in the Sanctuary, along with the organ, at appropriate services in September, 1947.

5. A Hammond Organ, in memory of Anne Rushing Hurst, by her son, Joe Jack Hurst of Jackson. This instrument was dedicated on December 8, 1956, at which time, Miss Hazel Chisholm, organist, First Baptist Church, Jackson, Mississippi, was invited

to play for the dedicatory service and later to give to the congregation some of her favorite selections. This organ is used at present in the Church Sanctuary, and the Janice Mauldin Morris Organ continues in use in the Auditorium of the Educational Building.

THE FORWARD LOOK

In this year of 1960, as the Southern Baptist Convention enters the Jubilee Advance program of teaching and training, looking towards its 150th Anniversary in 1964, the choir has become more conscious of the magnitude of responsibility resting upon them, as members. One of the general objectives of Jubilee Advance is "to gain new insights into the biblical bases for the education and music ministries of the churches."

The Pastor, as a good shepherd, gives a great deal of attention to the education program, as outlined.

He has a solid background of music, having been a song leader along with his other duties! He has taught "Techniques of Conducting" as an associational music study course and continually encourages his people to take an active part in the music ministry. He has a zeal for congregational singing and at intervals will accept the music direction in evangelistic services. As a diligent pastor, he has led the way in the new study course set-up. Music books already passed off by him this year are: "Christian Hymnody," "Church Music Manual," "Music In The Bible," and "Song Leading."

The following advice, written over a hundred years ago, seems most timely and fitting for the congregation of 1960:

"We think it as much the duty of those who have the ability, to learn to sing the praises of God as it is to learn his word; and no parents or guardians, therefore, should consider their religious education, nor that of their children, complete, without a knowledge of sacred music; nor think they are at liberty to sit silent in the Sanctuary, to sing or not, as they please. The gift of a talent to sing, implies an obligation to improve it" - - - from Introduction to "The Sacred Harp" - - - 1844.

With this thought in mind, each person in the church who leads through music should join in the following earnest plea for guidance:

"Train me, O Lord, I pray, in knowledge and in skill;
Oh, daily, let me walk with Thee and do Thy perfect will.
Train thou my heart and mind to serve Thee unashamed,

At home, abroad, wherein the Christ has yet to be proclaimed."*

*from Jubilee Advance Hymn: Words by G. Kearnie Keegan and music by George J. Elvey.

CHAPTER TEN

BYPU-BTU

1902-1960

By Mrs. Carl Simpson

The year is 1902. Something new has been added to the organizational structure of the Baptist Church, Macon, Mississippi.

For some time now, Mr. Grace, the pastor, as well as other adult leaders, had been quite concerned about the fact, that beyond Sunday School, nothing was "being done for our young people." After much discussion, and prayerful planning, on Sunday, October 5, 1902, the Baptist Young People's Union—BYPU—was organized with fifteen members. It was just seven years after the first BYPU was organized in Atlanta as auxiliary to the Southern Baptist Convention. The officers elected by this new organization were a President, Miss Bessie Greer; a Vice-President, a Corresponding Secretary, Miss Carrie Williams; a Treasurer and an Organist. Meetings were held on each Sunday afternoon at 3:30, except once each month when there was a missionary meeting at seven in the evening with the pastor conducting this meeting.

Our records of the early years of the BYPU are almost nonexistent, so we know very little of the early development of this phase of the church program.

By 1917, however, a Senior Union had been organized and from the records of the church we find this report on November 7, 1917:

"The BYPU, organized in the spring, kept to the program of work prescribed in the Union Quarterly until September of this year.

"At that time, after prayerful consideration and consultation with the pastor and Sunday School superintendent, the officers and members decided it was for the Kingdom's best interests to discontinue the work in the quarterly for a while and study the course of study prescribed by the Sunday School Board for teachers and other workers in the Sunday School.

"This change was made and the work has gone on with great interest on the part of those attending. Twelve to fifteen have participated in the study at various times, but the average attendance was only seven to eight.

"This work will be carried on until the study is completed and an effort will be made to enlist more in the work. Respectfully submitted, J. L. McMillin."

By the early 1920's the BYPU had become engaged in missions with definite mission activity for the unions. In 1923 we find a letter from Mr. Auber J. Wilds, State BYPU Secretary, regarding the adoption of an orphan for Christmas. The name of the child was included and a picture of the little boy, then nine years old.

Many familiar names were on the roll, Tom White Crigler, William Rogers, Annie Hickey, Carrie Hibbler Jones, Evelyn Barnes, La Perle Wherry, Dr. L. B. Morris, Louise Hunter, Mary Boothe Cline, Mrs. W. L. Shannon, Velma Lever, and others less well-known to present day church members.

By 1928 BYPU was having rough going. Only one union was functioning—Intermediates—with Miss Annie Hickey, a student at Mississippi State College for Women, as leader. This brave group met on Sunday afternoons at three o'clock in order that Miss Hickey might return to her dormitory in Columbus before nightfall and therefore be ready for her classes on Monday morning.

The next few years saw much growth and improvement in BYPU. By November, 1932 an Adult Union was organized for the benefit of those more than 24 years of age. By now, also, BYPU members were taking on their share of the responsibilities of church operation. These members were found on the budget committee for 1933: Baptist Adult Union, George Ogden and Mrs. Johnnie Rogers; Senior Union, Eugene Williams and Miss Elise Sansing;

Intermediate Union, Bill McGee and Bernard Senter; Junior Union, Helen Carpenter and Mark Richardson, Jr.

The year 1934 saw even more growth, so much so that more room for meeting was now a necessity and a building fund, looking toward a new building to house Sunday School and BYPU groups, was begun. The church letter to the Association at the end of 1934 gave this information concerning BYPU: Director, R. C. Jackson; President, Senior Union, Glenn Pearson; Leaders, Intermediate Union, Rev. R. D. Pearson; Leader, Junior Union, Mrs. E. D. Hunter. BYPU now boasted three fully-organized unions, with a total enrollment of 28.

Steady, although slow, growth was the record of BYPU. The year 1935 found three unions with an enrollment of 35.

1936—Our name has been changed. We are no longer Baptist Young People's Union, but Baptist Training Union. BTU was a much more appropriate name for this organization, because it embodied the function of the organization "training in church membership", and embraced all age groups—Story Hour for those under 9 years of age; Junior Union 9 through 12 years; Intermediate Union, 13 through 16 years; Young People, 17 through 24; Adult 25 and above.

In October 1936, as far as can be ascertained, BTU had its first lady elected as general director, Mrs. Lee Williams, and membership by the end of the church year, 1936-37, had increased to 46 members in four unions.

By 1941, 73 members were enrolled in five unions with W. P. McMullan as Director. Meeting time had been set at 6:30 P. M. on Sundays, which time is still effective.

During the war years, 1942 and 1943, the Training Union lagged. Meetings continued, but something was lacking. In a church "Messenger" published at the church in September 1943 this notation was made: "Our Training Union is taking on new life; this is seen especially in the Adult Union."

During the trying years beginning in 1946, Mrs. Iva Ball Jackson served as director, and the Training Union came slowly to life again. By 1951 there was a full-graded Training Union with Mrs. Jackson as Director; B. J. Sumrall, Associate Director; and Leon Nix, Secretary. The Union Officers were Adults, Mrs. C. C. Clark, president; Young People, leader, John Gates; sponsor, Miss Martha Houston; Intermediates, First year leader, Mrs. Mabel Sumrall; Sponsor, Fil McGuire; Second year leader, Miss Marjorie Jackson; Juniors, Mrs. J. W. Robbins; Story Hour, Mrs. R. D. Pearson, Director; with Mrs. Drue Moore and Miss Jewel Fox as associates.

The next year, 1952, saw a change of faces when John Gates replaced B. J. Sumrall as Associate Director and Miss Savella Clark was elected secretary.

Newcomers to our church are always very welcome, and at the first opportunity given some work to do for the progress of the Kingdom. This was borne out when in 1953 R. S. McCrory was elected Training Union Director, and Mrs. Drue Moore secretary. This same team carried on the work during 1954.

Dawned the year 1955, and with it came the withdrawal of 39 members of First Church to form what is now Calvary Baptist Church. New faces in leadership capacities were seen in abundance, and with the coming of the Ivor Clarks as pastor and wife, and Davis Nolen as Training Union director the work took a new lease on life, again.

In 1956 the officers were J. D. Nolen, Director; Adult President, Paul Aust; Young People's Leader, Mrs. Carl Simpson; Intermediate Leaders, Mr. and Mrs. Broox Sledge; Director, Junior Department, Mrs. Ivor Clark; Beginner-Primary, Mrs. L. K. Glenn.

It was during this year that we were hostess to the District Training Union Convention where the Junior Memory Work Drills, Intermediate Sword Drills, Young People's Speaking Tournament, and Adult Mission Story were the day's attractions. Our church was well represented in these events by Miss Ann Klaus as Young People's speaker. A box lunch was served by the church at the supper hour.

In 1957 we find Broox Sledge at the helm of Training Union with L. O. (Red) Walker as Associate, and Miss Lillie Clemens as General Secretary. Leaders in the various departments were Young People, Mrs. Carl Simpson; Intermediates, Mr. and Mrs. Jimmie Harris; Juniors, Mrs. Ivor Clark; Beginner-Primary, Mrs. J. E. McDavid.

The highlight of the year was the observance of Youth Week, wherein the Young People and Intermediates took over all the work of the church, including the worship services, the Sunday School Classes and Training Union groups for one week. This activity is under the sponsorship of the Training Union and has been a feature of this organization for many years. This is no small part of "training in church membership". At the end of this year Training Union was fully graded, with seven departments from Nursery to Adult, providing a place of training and working for all from the youngest who is brought to the meetings in his mother's arms to the eldest member of the church who moves slowly and carefully into his

appointed place on Sunday evenings. We had now reached a total enrolment of 98, with an average attendance of 67.

In 1958 Broox Sledge was again Training Union Director, and First Baptist Church was the second in the entire state to attain recognition as an "Honor Church". To become an "Honor Church" five goals had to be reached, namely: a ten percent increase in membership; 75 percent of the membership receiving credit for study course; church represented in at least one of the Associational features, Junior Memory Work, Intermediate Sword Drill, Young People's Speaking Tournament, or Adult Mission Story; Youth Week observed; at least one standard unit in the Training Union. It was the Willing Workers Union in the Junior Department that won for us this last gold seal—the one standard unit.

At the Associational meeting that year we were represented in the Junior Memory Work Drill by a member of Juniors, in the Young People's Speaking Tournament by Miss Judy Sledge, and in the Adult Mission Story feature by Mrs. Lucy Brown. Sadly, however, we went no further than the associational competitions.

The year 1959 found Jimmy Harris as Director; Mrs. Margaret Adams as Associate; Young People's leader, Miss Nancy Len Martin; Intermediate leaders, Mrs. Carl Simpson and Mr. A. J. Kilpatrick; Junior Department Director, Mrs. Ivor Clark; Primary Department, Mrs. D. M. Sledge; Beginner Department, Mrs. A. R. Koon.

This year was a really wonderful year for our Training Union. Again we reached the goal of Honor Church early in the year, and again we were indebted to the Willing Workers Union of the Junior Department for that elusive standard unit.

The Associational eliminations were held at Shuqualak this year and we were represented in two fields—Junior Memory Work by Colbert Jones, Larry Reeves, Bill Reeves, Jane Harris, Kay Daniel, Diane Sumrall and Martha Nell Upchurch, and in the Adult Mission Story by Mrs. Carl Simpson. This time we kept on to the District Convention at Ackerman where Colbert Jones and Larry Reeves were declared district winners and Mrs. Simpson was runner-up in her division.

The Lord was smiling on us, and hard work on the part of youngsters and leaders alike was really "paying off", for at the State finals in Grenada, Colbert and Larry were declared state winners. On their return home, as a token of our pride in their accomplishment and appreciation of their efforts, the boys were presented their own Sword Drill Bibles by the church.

This year also was a high one elsewhere. During the second Training Union week at Kittiwake, Mississippi Baptist Assembly on the Gulf Coast near Pass Christian, Mississippi, Miss Shirley Upchurch was chosen best all-around camper by the faculty, and was also honored by being chosen Princess at the coronation service at the end of the week when a King and Queen, chosen by the campers themselves, are crowned. During this week, Brother Clark was a member of the teaching staff at Kittiwake, and Mrs. Clark was a counselor, being followed the next week by Mrs. Carl Simpson who served as counselor also. We felt complimented by these opportunities of service in that not many churches sent as many as three staff members for one camping season.

Now it is 1960, and as far as we have been able to ascertain we have the youngest, as well as one of the most capable, directors we have ever had in Mrs. Janice Croft Persons. Already this year Youth Week has been observed with Tommy Marlowe as Youth Pastor and Cheryl Aultman as Associate Pastor.

For the first time in our church we boast a Standard Department in Training Union. Under the most capable leadership of Mrs. Clark, the Junior Department has had a standard Union three years in succession, and this year the entire Department has reached, and maintained for one full quarter, the Standard of Excellence as prescribed by the Sunday School Board of the Southern Baptist Convention.

Looking toward the Associational Eliminations on May 2, here in our church, Juniors and Intermediates are studying hard. The four divisions will be represented, Junior Memory Work, Intermediate Sword Drill, by members of the two departments; Young People's Speaking Tournament by our director, Mrs. Persons; and the Adult Mission Story by Mrs. Simpson.

Our enrollment has reached the 120 mark, with attendance not all we could desire, but we look forward to bettering this situation in the future.

Much heartfelt prayer, earnest, selfless labor, many hours of toil have gone into the building of our Training Union as it is today, and although it is far from perfect, we may be justly proud of it. However, we cannot rest on our laurels, nor can we claim any credit for ourselves, for it is only as we lean upon our Heavenly Father and follow His guidance that we are able to attain. Therefore, "To GOD be the glory—great things He hath done"—and in us and through us great things He will do.



Pastor Ivor L. Clark presenting God and Country Scouting Awards to left to right, Colbert Jones, Bruce Barnett, Larry Reeves, Keith Spell, Bill Reeves, James William Jones and Jim Spell.

CHAPTER ELEVEN

The Brotherhood

By Raymond Hurst

The Brotherhood of our church was formed in July of 1952. The church placed its approval on the first slate of officers on July 6th, 1952.

The first officers were:

N. C. Jensen	President
H. S. Clarke	Membership Vice-President
A. L. Nix	Chorister
Paul Graham	Secretary-Treasurer
John Gates	Director
R. M. Spaulding	Director

The first Layman's Day observed by the church after the organization of the Brotherhood was in October of 1952, at which time an outstanding layman and former resident of Macon, Allison Bell of Tupelo, was guest speaker. The program was directed by President Jensen.

The Brotherhood proclaimed November 1952 as "Go to Church Month" and for this act was formally commended by the deacons.

Lamar Kynard was named president for the 1954-55 church year after N. C. Jensen had served a second term. (1953-1954)

Other 1954-1955 officers were: Program Vice-President, Broox Sledge; Activities, N. C. Jensen; Membership, L. K. Glenn; Secretary-Treasurer, Audie Sumrall; Chorister, Leon Walker; R. A. Counsellors, Julian Chancellor and Jimmie Harris; Worship Committee, O. B. Simpson; Educational Committee, Fred Peters; Evangelism Committee, Dr. Walter Anderson; Stewardship Committee, W. P. Chancellor; Benevolence Committee, Guy Hawkins; Boys Work, Tommy Barnett, and Refreshment Committee, Ward McGee.

The full slate of officers for 1956-1957 was not listed. David Nolen was named president. An outstanding program was held in November. Layman Carrol Gartin of Laurel, Lientenant-Governor of Mississippi, was guest for supper in the basement. After supper, the Brotherhood went into the main auditorium where the general public had been invited to hear Mr. Gartin's address. A large crowd was present, including many from other churches.

Raymond Hurst was elected president of the Brotherhood for 1958-1959. Superintendent of the city schools A. R. Koon was speaker at a Brotherhood-Wives banquet in December.

Mr. Hurst was again named president for 1959-1960. Other officers named were Dr. Walter Anderson, Program vice-president; J. D. Nolen, Membership vice-president; Leon Walker, Chorister; Rev. R. D. Pearson, R. A. leader; and Hugh Davis, Secretary-Treasurer.

At present (1960) the best efforts of the Brotherhood are being directed toward strengthening and extending its work with the Royal Ambassadors. Rev. Pearson and Rev. Clark are leading the boys in this work, the former being Intermediate Leader and the latter Junior Leader. Both chapters have passed off the "Page" requirement.

At our Christmas 1959 program, we had — in addition to a turkey dinner prepared and served under the direction of Mr. and Mrs. Toxey Aultman and Mr. Aultman's "team" — a Christmas tree with inexpensive presents for all present.

Lee Ferrell of Jackson, assistant secretary of the Brotherhood Department in charge of the state R. A. work, was guest speaker at a dinner on February 29th. Members of the R. A. Chapters were special guests.

A visitation program sponsored and carried on by the Brotherhood in 1957 and 1958 showed good results.

Our Brotherhood is the "good right arm of the pastor" in carrying on the work of the Lord and is showing signs of becoming stronger.

CHAPTER TWELVE

Association History

By Broox Sledge

From the very first moment of her existence, our church was "Association-minded", as the old folks might express it.

Proof of this statement is found in an entry for June 20, 1835—the founding date. We quote:

" . . . organization hereby constituted a church by the Presbytery. This done upon abstract of faith used by the Cahawba Association . . . the church immediately decided to send a letter to the Choctaw Association asking admittance. . . "

The identity of "the Cahawba Association" must remain one of life's little mysteries for our first church clerk did not elaborate upon the reference to it in the above paragraph.

Entries down through the years verify the fact that our church remained steadfast in her "Association-mindedness" and was extremely meticulous in regularly electing delegates, in sending along the proper sums of money with which to carry on the Associational work, and in all other phases of the activities.

Our first delegate to the first Association (1835) is identified by an entry dated July 3, 1835, and reading: "We agree to send a petitionary letter to the Choctaw Association for admittance into

that body, Bro. Edmund Beaman appointed to write the letter and Bro. T. S. Howard to bear the same."

We were duly and graciously received into the Choctaw Association and remained in it through 1875. That year we removed ourselves from the Choctaw Association for reasons of "peculiar locality and greater convenience." We were admitted into the Columbus Association.

We remained in the Columbus Association until 1922, at which time we joined the Noxubee County Choctaw Association. In 1937 the name was changed to Noxubee Association, which name it bears today.

Unfortunately, associational minute books on file do not nearly go back to the beginning of our church, so our information as to delegates from our church is somewhat spotty at best. However, using the available minute books and scattered entries from our church records, we have been able to compile what we believe to be a substantially correct and accurate list.

In the following paragraphs we will list individuals who served as delegates within the years indicated. Many, of course, served more than once, but each name is mentioned only once within each designation of years.

1835-1875: T. S. Howard, John Fencer, Edmund Beaman, Mrs. Purdy, J. H. Buck, J. W. Reeves, M. V. Noffsinger, John E. White and O. C. Eiland.

1876-1895: M. V. Noffsinger, D. J. Cockran, Daniel Deupree, J. H. Buck, W. H. Carroll, H. L. Jarnigan, W. L. Williams, J. H. Jones, H. F. Von Kohn, Jean Vane, David Buck, S. J. Cockrane, and Jeppe Huck.

1896-1920: G. C. Johnson, J. H. Buck, T. W. Brame, Z. T. Dorroh, W. C. Grace, P. P. Garner, Sister J. H. Buck, S. M. Thomas and H. L. Grace.

1921-1935: J. F. Brock, T. W. Brame, Dr. A. B. Metcalfe, Mrs. T. W. Crigler, Mrs. W. R. Little, Mrs. C. V. Adams, J. L. Dorroh, J. G. Chandeler, J. T. Caughley, Mrs. W. L. Shannon, A. A. Senter, Mrs. A. A. Senter, W. M. Jones, W. P. Chancellor, E. D. Hunter, E. L. Hobby, Mrs. W. N. Hunter, Mrs. G. M. Richardson, Mrs. R. D. Pearson and J. Y. Pierce.

1936-1960: Mr. and Mrs. W. P. Chancellor, O. C. Moor, Mr. and Mrs. N. C. Jensen, Rev. and Mrs. R. D. Pearson, Mrs. W. W. Whitten, Frank Hurst, John Gates, Mr. and Mrs. R. H. Forbess, Mrs. T. W. Crigler, Sr., Mrs. Carl Simpson, Mr. and Mrs. T. W. Crigler, Jr., Mrs. Vernon Boswell, H. C. Dorroh, Mrs. M. H. Davis, Mrs. J.

G. Platt, Mr. and Mrs. Leon Walker, Mrs. L. B. Morris, Mrs. J. G. Newton, Rev. and Mrs. Ivor Clark, Mrs. J. L. Klaus, Jr., Miss Lallie Dorroh, H. G. Hawkins, Mrs. Audie Sumrall, Mrs. L. K. Glenn, Mrs. Betty Robbins, Mrs. Delle McIntosh, D. M. Sledge, Mr. and Mrs. Raymond Hurst, Mrs. Spivey Upchurch, Mrs. Ralph Harvey, Mrs. J. L. Klaus, Sr., Broox Sledge, Miss Fannie May, Mrs. J. D. Nolen, and Mrs. Lester Adams.

Miscellaneous Notes

June 1838: "The church is sending \$3.00 to the Association to help pay for the minutes." As can be seen, "minute books" are not a modern inovation but have been printed and found useful as far back as 122 years. Probably they have been used before even this date.

August 1852: In our letter to the Choctaw Association, we reported: "White members 117, black members 21. Received by letter 13."

August 1946: "This church pledges to the Choctaw Association the sum of \$20 annually to help educate Bro. Haynes for the minis-try as long as it may be necessary to complete his studies."

August 1865: "The sum of \$6.25 made up to send to the Association: W. C. Williams .50, J. B. McClelland 1.00, T. S. Freeman 1.00, John Hunter .50, D. J. Buck 1.00, Sister Martha Buck 1.00, O. C. Eiland 1.00 and J. H. Buck .25."

Attending and participating in the Association has always been a vital part of Baptist church life and our church certainly has proved to be one of the most consistent along this line. We have, of course, done our part by serving as host church many times through the years.

The latest Association met at Concord in 1959. Our church sent 12 delegates.

The 1960 Association is scheduled to meet at the Macon Calvary Church.

CHAPTER THIRTEEN

Church Buildings

On April 2nd, 1836, less than one year after the church was founded, we find the members of the church becoming very concerned over a "meeting house" in which to hold services.

Although the early records are silent on the subject, we presume that their meetings were held in their homes, which seems to have been the custom in those days in the absence of a church building.

On April 2nd, at the regular Saturday conference, Brother John T. Fancher and T. S. Howard (Brother Howard was Macon's first postmaster) were appointed as a committee of two to purchase from the Selectmen of the town of Macon the lot which had been designated and deeded to them by the Board of Police in 1834 for the use of a Baptist Church. They were cautioned before the actual purchase of the lot to canvass all of the members and ascertain how much they would donate toward the purchase of the lot and the erection of a meeting house thereon. At the October 1836 conference meeting, it seems that nothing had been done and at this meeting Brother Howard was instructed to prepare a subscription list and to get busy toward raising the necessary funds to build.

This is the last we hear of the meeting house until their regular



THE PASTORIUM, THE EDUCATIONAL ANNEX, THE MAIN SANCTUARY.

meeting in August of 1838, when Brother Buck and Brother Fancher, were instructed "to proceed to get a title to the lot that was purchased for the Baptist denomination at this place." This is the same lot in Fractional Block No. 10 and No. 11 which has been mentioned previously, and from this it would seem that they had never obtained a deed to the lot.

At this same meeting Brothers Buck, Fancher and Purdy were appointed as a committee "to superintend the building of the meeting house and to take up a subscription for the expense of same." They evidently performed their duty well and the meeting house, the first church in Macon, was built during the interval between August and November 1838, for at the regular conference in November it was ordered that "the Methodist brethren in good standing, have the liberty of preaching in their new house when they had no use for it." And on second thought the Presbyterians were accorded the same privilege.

In January 1839, although the building had been completed and was in use, all of the money due the workmen had not been paid. The original committee was sternly ordered to collect the balance at once and pay off the remainder of the debt. The builder of the church was a Mr. Cawthorn and it was not until December 1839 that all that was due him was finally paid. The total cost of the church was \$1439.99. The records are silent as to just what type building it was. It was evidently of frame construction, probably small, and was soon to outlive its usefulness.

In October 1839 it was decided to have a three-day meeting to dedicate the new building. Several out-of-town ministers were invited in to do the preaching, and the committee on arrangements was solemnly warned to "advise the visiting brethren of the situation of the church, and they, as individuals, to request the visitors *not to agitate the mission question!*"

In December 1841 a care-taker was appointed and his instructions were very brief: "Keep the front door locked and the house swept out."

Although no mention had been previously made that the church had a bell, in December 1844, the old church bell was ordered sold and some hymn books were purchased. On January 17th, 1846, the Ladies Sewing Circle, which had been organized by the women of the church some time previously, presented the church with a new bell which they had purchased in Cincinnati, Ohio for \$135.00. The officers of the Sewing Circle who made the presentation, were Mrs.

W. Bush, President, Mrs. B. Grant, Vice-President, Mrs. R. McClellan, Secretary, Mrs. E. M. Buck, Assistant Secretary, and Mrs. Allen, Treasurer.

The thanks of the entire church were tendered the ladies for their magnificent gift and a committee of five brethren was appointed to receive the gift and see that it was safely installed in the cupola. They were warned that the bell, under no circumstances, was ever to be sounded except to call the members to worship.

This same bell is now in use in the church, and after the lapse of 114 years, its tone is still mellow and beautiful, and still calls the members to worship just as it did in the long ago.

This first building was used with more or less satisfaction until February 1849, when a movement was started to build a new and better church in a different location. They complained that it was entirely too small for the growing congregation; it was badly in need of repairs, and the location was not convenient for most of the members. A committee of three was appointed to look into the situation and report back to the conference, if, in their judgment, the plan was feasible. After considerable discussion it was finally decided to launch another building program. The old meeting house was ordered sold for what it would bring, including the lot on which it stood. A committee of five was appointed: Brothers David Buck, Clem Eiland, Atkinson, Jernigan and Hunter to attend to the details, but after some time they reported "they found it to be inexpedient to build a new church at this time." So the order was rescinded, the committee discharged, and the matter was dropped for the time being.

However, they did vote that a new horse-block be erected in front of the church and a new lock installed on the front door. Also a donation was made to have the Presbyterian church "boarded round."

The subject of a new building was not mentioned until 1851 when another committee was appointed composed of Brothers Allen, Buck, Goodwin, Freeman, and Eiland. Note that only two members of the previous committee were on the new committee. Their instructions were to purchase the South one half of fractional block 6 — the site of the present church — which they did.

They were further instructed to sell the present church and lot and to submit plans for a new building on the recently purchased lot. They immediately submitted plans, and very elaborate

plans they were, reading as follows: "The ground work, 38 by 60 feet to rest upon substantial brick masonry five feet high, and sills and plates of durable timber, and proper size . . . studding four by five inches and twenty feet pitch and bridged in the center; four pilasters and two columns supporting the entablature and descending at least six feet below the eaves, thus forming a half open front. The two sides of stair case rooms formed by ceiling from the corner of the first pilaster on each side of the stair cases to ascend into the gallery which is to be supported by a suitable number of small columns."

"The gallery having an amphitheatrical projection into the preaching room — the colonade to be eight feet in width, separated from the preaching room by a ceiled partition with two large folding doors corresponding to the spaces between the pilasters and first columns; the colonade to be ascended by a suitable number of extending steps the whole open space. Seats, pulpit and all the wood work finished in good style of workmanship under the detailed agreement and direction of the building committee. Belfry, cupola, and spire in like manner, well proportioned and substantially built, the whole building and all its several parts to be done in a substantial, approved and workmanlike manner, the further details of which are left to filling out and supervision of the committee."

The report of the committee was unanimously adopted and an Irishman, by the name of A. M. O'Connelly, who had recently come to Macon from New Orleans, was engaged as architect and builder. The work progressed rapidly and by the latter part of 1852 the beautiful colonial type building was completed and occupied by the delighted congregation. During the time the church was under construction the Presbyterians kindly allowed the Baptists to use their church for services.

At the regular conference in May 1853, the Building Committee reported that the amount subscribed so far was \$4302.00, and that the amount paid out and under contract amounted to \$4542.00. The proceeds received from the sale of the old building was used to plaster the interior of the new church. The total cost was approximately \$11,000.00.

Many of our older members remember this lovely old building with its tall white columns across the front, set well back in a grove of large oak trees and with the belfry pointing skyward. Extending the whole length of the building was a large, well-ventilated basement which was used as a hospital during the War Between the

States. Many a desperately wounded soldier, brought to Macon from the battles at Shiloh, Brice's Cross-Roads, Tupelo, or Corinth, was tenderly cared for by the ladies of the church. Without doctors, drugs, or trained nurses, they did the best they could for the boys with what they had. Many of them died from their wounds and some 270 Confederates and a like number of Federals are buried in the Odd Fellows Cemetery in Macon.

This building served the needs of the congregation from the time it was built until 1908. In January 1907 the pastor, Rev. A. J. Thames resigned and on April 28th, 1907 the church called as pastor the Rev. Hugh M. King, who accepted.

The old church, by that time, being 52 years old and in bad repair, and in addition had become too small to accommodate the growing number of members, plans for a new building were discussed. In June 1907, a committee was appointed to look into the matter of repairing the old building, or building a new one, and in October 1907 they gave their report. Brother King, by this time, had arrived in Macon and had taken over the pastorate.

The report by this committee was as follows:

TO THE MACON BAPTIST CHURCH:

We, the committee having carefully thought over the matter committed to us, have come to the decision that the God whom we love and profess to serve ought to have the first place in all our heart's affection and loyal devotion though this may mean for us sacrifice, though it cannot be compared with the sacrifice He made for us; that we might be joint partners with Him in His glory.

Jesus Christ has gone before to prepare for us; we feel sure from the description given that it will be the impress worthy of a King. In the meantime He has conferred upon us the honor of building a suitable meeting place for His house; what shall it be? Some cheap, inadequate place that will let us off easy or something that means sacrifice for us and a suitable place for carrying on the work of God.

We, the committee recommend that it be the joyful sacrifice and a suitable house of worship. We would call the attention of the entire membership to the present condition of God's house, and ask that they make a careful inspection of same. We have, as all know spent more than \$800.00 in repairs and yet the roof still leaks and it is infested with bats. As the most business-like way out, we would recommend the erection of a new house of worship at a cost of not less than \$7500.00 or not more than \$10,000.00. We would further

recommend that the following committee be appointed to have plans drawn, solicit funds, etc. pressing into service the pastor and deacons, anywhere along the line, towit: Brethren Wyatt M. Jones, Iva L. Dorroh and E. B. Boyd.

Lastly, we would most heartily recommend that no member of this church shall be found complaining against the action of this committee but every man and woman loyally working to hold up their hands by prayer, words of encouragement and when asked to subscribe shall do so joyfully to the best of their ability. Then we shall not fear the erection of a house of worship to our God.

Fraternally submitted,

Hugh M. King

J. L. Ford

, Z. T. Dorroh

T. W. Brame

The finance committee to raise the necessary money was composed of T. W. Brame, N. Scales, W. W. Shannon, C. B. Dorroh and S. L. Holt. The Building Committee was E. B. Boyd, N. Scales, S. M. Thomas and H. M. King.

The committees got busy; every member of the church co-operated wholeheartedly and the money was speedily raised. Plans and specifications were drawn up and adopted and the contract for the demolition of the old church building and the erection of the new was awarded to Earl Cline of Birmingham, a former resident of Macon.

During the time the building was under construction, for the second time in the history of the church, the Presbyterians offered the use of their building, which was gratefully accepted and Sunday School and preaching services were held there until the completion of the new church. The last sermon in the old church was preached on April 12th, 1908. The first service in the Presbyterian church was held the next month. A leave of absence for three months was granted the pastor for a trip, with his family, to visit his old home in Ireland.

With considerable difficulty the old building was demolished. The huge hand-hewn timbers, firmly morticed together, gave the contractor much trouble in disassembling, and on one occasion the work was disrupted for a whole day by an enormous swarm of bees that had taken up their abode in one of the cornices. Several of the beautiful old oak trees had to be cut down to make room for

the new building. The hearts of many of the older members were saddened to see their beautiful old church that had served them so long and so well, and which they all loved, come crashing down.

As soon as the lot had been cleared, work progressed rapidly and in the fall of 1909 the building was ready for the carpet and pews. As all of the money in the building fund, some ten or twelve thousand dollars was exhausted, the Deacons borrowed \$1500.00 from the Board of Supervisors for two years at 7% interest, with which to make these purchases. The pastor went to St. Louis and bought the pews and pulpit furniture.

On December 19, 1909, the building was formally dedicated to the worship of the most High God with impressive ceremonies. Several visiting ministers took part in the program. Rev. Jesse Buck, a long time member of the church, and who was in his nineties at the time, gave the dedicatory prayer and Dr. W. T. Lowry preached the sermon. Mr. T. S. Boggess, Sr. united with the church on that day, thus being the first member to join in the new church.

This building served for the next forty years, when on account of the growth of the Sunday School, the acute need for more class rooms to care for the enrollment became evident. Also the young people and the women's organizations were cramped for space; there were no wash rooms or kitchen space available, and it was very apparent if we were to keep on growing and expanding more space would be required at once.

As early as 1947, plans were being discussed for an Educational Building and a building fund was started in which funds were deposited from time to time. On June 28th, 1950, the church voted unanimously to proceed with plans to erect a suitable building. A Building Committee composed of Dr. L. B. Morris, R. M. Spaulding and Paul Graham was appointed and given full authority to proceed. Plans were received and approved, the contract was let for a building to cost approximately \$75,000.00 and actual building operations were soon under way. With \$25,000.00 accumulated in the building fund, when the building was completed, it was found necessary to borrow \$30,000.00 to complete the project. This loan was paid off in full in approximately six years, well ahead of schedule.

Dedicatory services of the new building were held on September 16th, 1941. Several visiting ministers took part on the program; Dr. Chester Quarles, Rev. James B. Riley, Rev. J. F. Stanford and Rev. J. Noel Hensen. The pastor, Rev. R. D. Pearson, was in charge

of the services, and great was his rejoicing to see the dreams of many years come to a fruition at last.

Quoting from an excerpt in the church "Bulletin" for that date:

We Are Grateful

"To the fine men who have served actively as Deacons during part or all of this time of preparation and of building; to them we would say, WELL DONE! We recognize our obligation to Dr. L. B. Morris, Chairman of the Building Committee; R. M. Spaulding and Paul Graham, members of the committee; to W. P. Chancellor, Treasurer. The following have served actively during this period: Frank Hurst, Chairman of Deacons, Tom White Crigler, Jr., Secretary and Church Clerk; J. C. Gates, N. C. Jensen, H. E. Dorroh, L. L. Martin, O. C. Moor, E. B. Senter and A. L. Nix. To these and to all others who have helped forward the work, we would say God bless you and reward you for your faithful service."

The new building has 45 rooms, including five assembly rooms, a recreational hall, kitchen, service pantry, eight closets, four rest rooms, furnace room and storage rooms. Heat is provided by three gas furnaces automatically controlled, and the entire building, including the sanctuary, is fully air-conditioned. The floor space is 9,000 square feet, and the structure is of brick, concrete and steel with wooden doors and window facings. It is two stories in height with basement. The building is completely furnished and fills a long felt need in a satisfactory manner.

Upon the completion of the new educational building, it soon became apparent that the next item on the building program would be a new pastor's home. The old home was approximately 85 years old, in very bad condition, and repairs would be prohibitive. So it was decided to build a new one. This was done at a cost of approximately \$22,000.00. Paul Graham, Dr. L. B. Morris, and N. C. Jensen were the Building Committee, who were instructed by the church to proceed with plans which they had secured. Work progressed rapidly on the wrecking of the old home and the construction of the new one, and on February 19th, 1956, the pastor, Rev. Ivor L. Clark, reported to the church that he and Mrs. Clark had moved in, and were highly pleased with the new home.

The pastorium is a spacious colonial brick home with seven rooms, two baths, basement, carport and is centrally heated and air conditioned.

And so thus ends the latest building program in the history of the church. However, with the continued growth of the church

and Sunday School, we are even now feeling the pinch of lack of space. And probably in a few more years, we will again be in the midst of a new building program. Only a small amount is owed by the church on the pastor's home, which will soon be paid, and the church will be entirely debt free.

CHAPTER FOURTEEN

Conclusion

In the letter to the church at Philippi the Holy Spirit led the Apostle Paul to express great concern for that small, new church. That concern is that the report of them always might be “. . . that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel.”

As we review the records of the life of the First Baptist Church of Macon we have found consistent evidence that through the years our church has been seeking to measure up to this God-given ideal for a New Testament church. The way has been hard at times; the “striving” has not always been pleasant; but this purpose seems to have been constant.

Sound In The Faith

The minutes of the first move made toward establishing the church, records their concern as to their soundness in the faith of the gospel. Having come from various sections of the country the little group, whose names compose the first membership roll, were yearning for the blessed privileges of church fellowship and worship. They were not satisfied to be “absentee church members”. To quote them, they were “unwilling to live like lost sheep without a shepherd.” But realizing that there must be unity of faith if there

was to be harmony of spirit, they moved with wise caution toward the organization of a church. Thus it was that they requested two men of known soundness in the faith, and recognized as dependable leaders among the Baptist churches and associations of the area, to . . . "look into our standing and faith . . . and . . . if they see fit . . . to constitute us a church."

In the report of that presbytery, after the thorough examination of the individual members, and upon such findings, the church was duly constituted, adopting as the expression of her faith the Cahaba Articles of Faith recorded earlier in this work.

The desire and purpose to keep the full faith of the gospel before the church and before the world found expression in the adoption of the New Hampshire Articles of Faith within the first decade of the church's existence. The reason stated being that in this expression of the faith the gospel teaching is more fully and clearly set forth than in the Cahaba Articles. Thus the New Hampshire Confession of Faith, recognized and accepted by our Baptist people, has continued to be, for our church, a clear-cut expression of the "faith once for all delivered unto the saints."

Not only was the young church concerned that they should be sound in what they believed to be the teachings of the New Testament, but earnestly desirous that they should live according to the faith day by day. Members whose lives seemed to be out of accord with their Christian profession were dealt with without respect of persons. They sought to reclaim to the fellowship of faithful living those who seemed to be going astray. The records show that their efforts, whether wise or unwise, were sometimes effectual. But in cases where the pleas and warnings were ignored, fellowship was withdrawn. In both groups were men of position and lowly slaves.

There were times when there was strong dissention within on matters of faith and practice. Each time, however difficult, the church has emerged as standing in the faith of the gospel, and committed to its obedience.

The Furtherance Of The Faith

Interest in the furtherance of the faith has been manifested in the life of our church from the earliest years to the present time. This found expression the fourth year of her existence when, after patiently bearing with a group within the church who were anti-missionary, she faced up to her duty to the Lord of her faith, and gave letters of dismissal to fifteen who opposed missions. Three of

those who withdrew to form another church were charter members. With the restored spirit of harmony and the renewed emphasis on the spreading of the gospel, fifty-two members were added to the church the following year.

Records of interest in the raising of funds for ministerial education, and of contributions to mission causes indicate a mission-minded membership. As early as 1877, the record shows \$117.00 given to foreign, home, and associational missions out of a total year's budget of \$835.00. In 1866 Jesse Buck, one time pastor and long-time member of the Macon Church, was sent as one of three delegates from the Choctaw Association to the State Convention to advise with the Convention on the expending of Bible funds.

The early development of the Sunday School Work and of the Woman's Missionary Society (Ladies Sewing Circle at first) give evidence of the interest in the furtherance of the faith. In 1866, at the annual meeting of the grand old Choctaw Association we find that "the Macon Church alone was commended for having a good Sunday School—"(*A complete History of Mississippi Baptists:*" Leavel and Baily, 1903). The continued growth in these organizations, and in the addition of other organizations for teaching and training within the church continue to the present time, and bear witness to interest in the spreading of the gospel.

Further evidence is found in the records of the evangelistic and missionary fervor and zeal of men who served as pastors of the church. Outstanding in such spirit and labors in the early years were S. S. Lattimore, G. H. Martin, W. H. Carroll, Jesse Buck, and others. That the church called and loved such men bears witness to her own missionary spirit. Such pastors, in turn, inspired and led the church onward to greater interest and zeal.

The records quoted earlier in this book reveal growth in contributions to all missions in more recent years. While we recognize that the amounts given to missions have fallen far short of what should have been given, the contributions have been constant, and the church has ever been responsive to appeals for mission and benevolent causes. Under the earnest leadership of Pastor Ivor L. Clark fine progress is now being made to new heights of achievement.

Fellowship In The Faith

The Lord Jesus has emphasized the values of fellowship among his disciples, and the value of such fellowship in the spread of the gospel. He said, "By this shall all men know that ye are my disciples,

if ye have love one for another." The challenge to fellowship among the churches is sounded. Clear-cut examples are found in the second Corinthian letter.

In Southern Baptist life the experience of such fellowship among the churches for the advancement of the Kingdom work is found on three levels: the Association, the State Convention, and the Southern Baptist Convention. The record of our church reveals such denominational fellowship in the faith. Through the years she has been actively cooperating.

When the church was one month old — in July 1835 — a petitionary letter was sent to the old Choctaw Association, asking to be received into fellowship with them. They continued to share in the Association until its discontinuation three or four years later. In August 1839 the church voted to "remain unassociated for the following year." This seems to have been due to the opposition to missions by a number of members. But within a few months the church faced up to the issue — as has already been recorded in an earlier chapter — and granted letters of dismissal to fifteen members.

After that one year of being "unassociated" the church "voted" to join the (New) Choctaw Association. In "A Complete History of Mississippi Baptists", (Leavell and Bailey), we read; "The Church at Macon and the Unity Church of Kemper County were received into the Union." Again quoting the above named work; "In 1845 there were twenty-six churches in the Union (Association), ten in Alabama and sixteen in Mississippi." The records show that the Association was in accord with, and sharing in, the work of the recently organized State Convention.

As the years have passed this Church has been active both in fellowship with and leadership in the associational work of the area. She was active in the organization of the Noxubee County Association and has felt her responsibility of leadership in this association. Both pastors and laymen have served in all capacities, and the church has warmly encouraged and supported all phases of the activities and interests of the association.

The fellowship of cooperation has not only been expressed in the associational life, but in the life and work of the State Convention. This is seen in the attitudes and labors of men who have served as pastors. When nine men met, as delegates from one association and four churches, to organize the State Convention, one of the nine was S. S. Lattimore. He was one of the three who served as a committee to draft the Constitution and became its

first corresponding secretary. (Leavell and Bailey). Later he was chosen as the man to secure the cooperation of churches and associations. Of him it is said; "S. S. Lattimore, one of the most gifted, cultured, and consecrated preachers among them of that time, was serving in this capacity." (Jesse L. Boyd; "A Popular History of Mississippi Baptists"). Just a few years later the Macon church called Lattimore as pastor. While he was pastor of the Macon church for several years, he was also president of the State Convention.

Thus the life of the First Baptist Church and the life of our beloved denomination in Mississippi were closely joined from the beginnings. This close association has continued as men like W. S. Webb, G. H. Martin, Jesse Buck, M. V. Noffsinger, W. H. Carroll, J. D. Jameson, E. W. Spencer, and H. M. King served the church and whose names and inspiring examples are chronicled in the records of our denominational life through the years.

In more recent years, the now pastor-emeritus, R. D. Pearson, served as member of the Convention Board for two decades. For many of those years he served on the Executive Committee, which also, at that time, was the Educational Commission. This through the trying years of depression of the 1930's and 1940's. The present beloved pastor, Ivor L. Clark is now serving his fourth year on the Convention Board, and is on an important committee of the Board.

With this close walk with the denominational life, our church has felt and practiced warm-hearted interest and cooperation with our state and Southern Baptist Agencies and institutions. She has sought men trained in our Baptist Colleges and Seminaries for her pastors. She has steadfastly withstood anti-denominational influences and efforts, believing that there is no better way for the advancement of the Kingdom of heaven than through cooperation in our Southern Baptist plans and programs.

Consistently our church has used the periodicals and literature prepared by our Baptist denomination. She has felt that, whatever their faults and limitations, these are still the best to be found for the purposes which they are meant to serve. The inspired Word of God has ever been the basic textbook, and the unfailing guide for all faith and practice.

As we look back over the one hundred and twenty-five years of our church's life we feel a deep sense of appreciation for the God-fearing men, women and young people whose faith in the Lord, and faithfulness to His Word and will, have been effectual

in giving to us the rich heritage of our beloved church. Let us be remembering their "work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father," as Paul said of the Thessalonian Christians. We would praise Him from Whom all blessings flow for the riches of His love and grace that has rested upon, and sustained, His people through the years.

With the inspiration and the challenge of the labors of those who have gone before us; and with the greater inspiration and challenge of God's will for us as the church of today, we face the future of His service and His glory. With reverent hearts we would hear our Saviour saying:

"All power is given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:18-20)

And now may God's abounding grace and His guiding love open the doors of rich fellowship, joyous service, and abundant fruitfulness to this church; through Jesus Christ, our Lord. To Him be the praise and the glory forever. Amen.

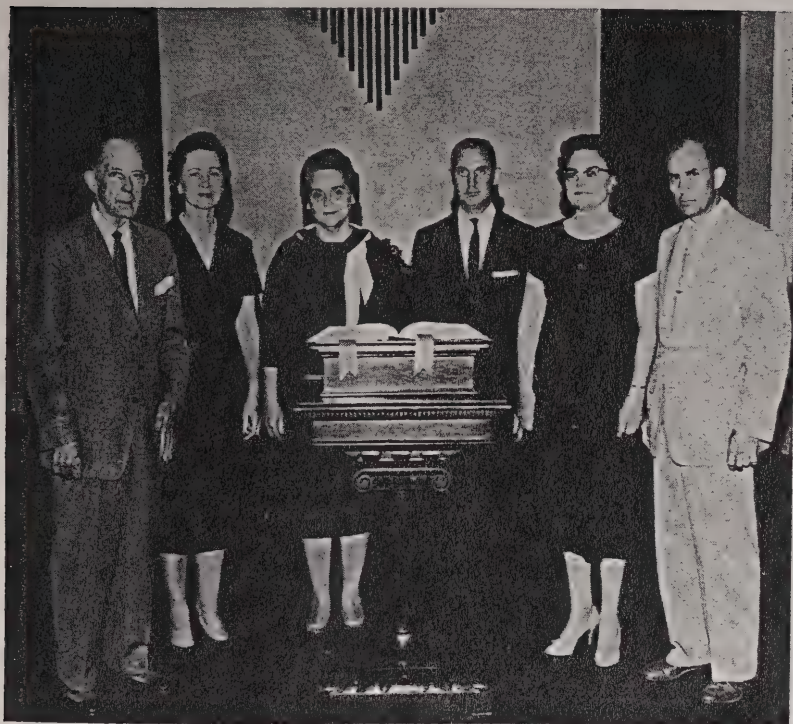
R. D. Pearson

Macon, Mississippi
June 1st, 1960.

ACKNOWLEDGMENTS

A number of fine people contributed to the writing of the history of our church and it is regretted that we cannot mention them all, but we deeply appreciate all of the help that was so graciously given us.

We would especially like to thank our pastor, Rev. Ivor L. Clark for his unfailing cooperation and encouragement, and for carefully reading and correcting the manuscript; Pastor Emeritus Pearson for his many helpful suggestions and for putting us straight on several moot points; Broox Sledge, for his help and advice and for writing the chapters on the Sunday School and Associational work; Mrs. L. L. Martin for her work and research in writing the chapter on Woman's Work; Mrs. Nannie George Simpson for her chapter on Young People's Work; Mrs. W. W. Whitten for the chapter on the Music Department; Raymond Hurst for the Brotherhood Chapter,



WRITERS OF THE HISTORY

T. W. Crigler, Jr., Editor-in-Chief; Mrs. Mary Lillian Whitten, Church Music; Mrs. L. L. Martin, Women's Work; Raymond Hurst, Brotherhood; Mrs. Carl Simpson, Young People's Work, and Broox Sledge, Sunday School and Associational.

and to Mrs. L. B. Morris for obtaining several old pictures and for her valuable suggestions.

Also our grateful thanks to Miss Lallie Dorroh, Mrs. Willa Lantz and Mrs. Carolyn Reeves, and others for their help in searching through the old files of The Macon Beacon and the county records.

Most of the material used was gleaned from a close reading of the minutes of the church which are complete since the organization in 1835 and from the original minute books of the "Board of Police" of Noxubee County, which records are also complete since the organization of the county.

The books, "Baptist Preachers of Mississippi", by L. S. Foster, a "Complete History of Mississippi Baptists" by Leavell and Bailey,

and a "Popular History of Mississippi Baptists" by Jesse L. Boyd, were very helpful. Dr. Boyd, Chairman of the Mississippi Baptist Historical Commission also furnished us with some very valuable material from his files, for which we are grateful.

And last, but not least we thank Miss Shirley Upchurch, Church Secretary, for her fine job of typing the entire manuscript.

T. W. Crigler, Jr.

June 1st, 1960.

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